This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

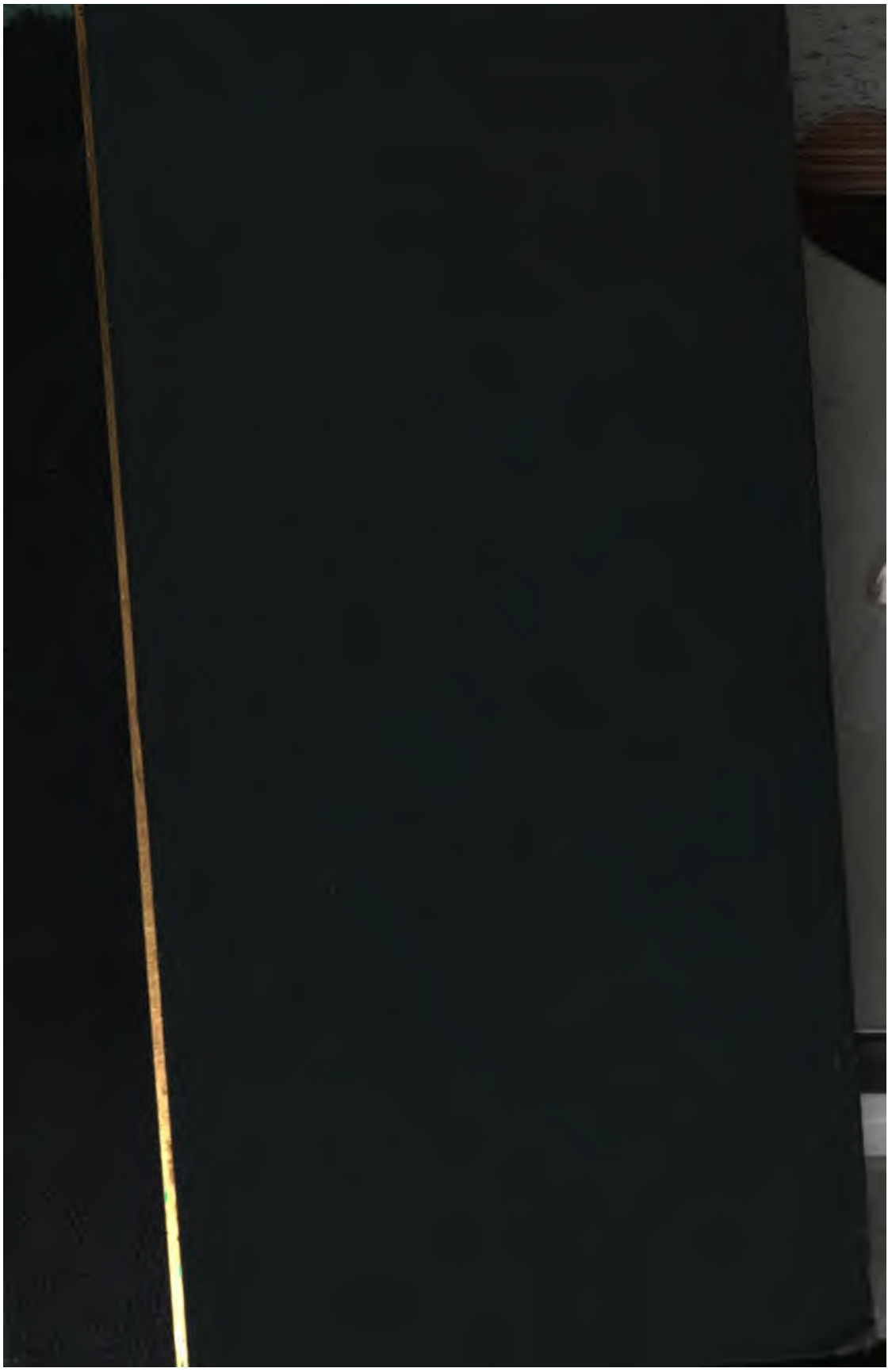
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

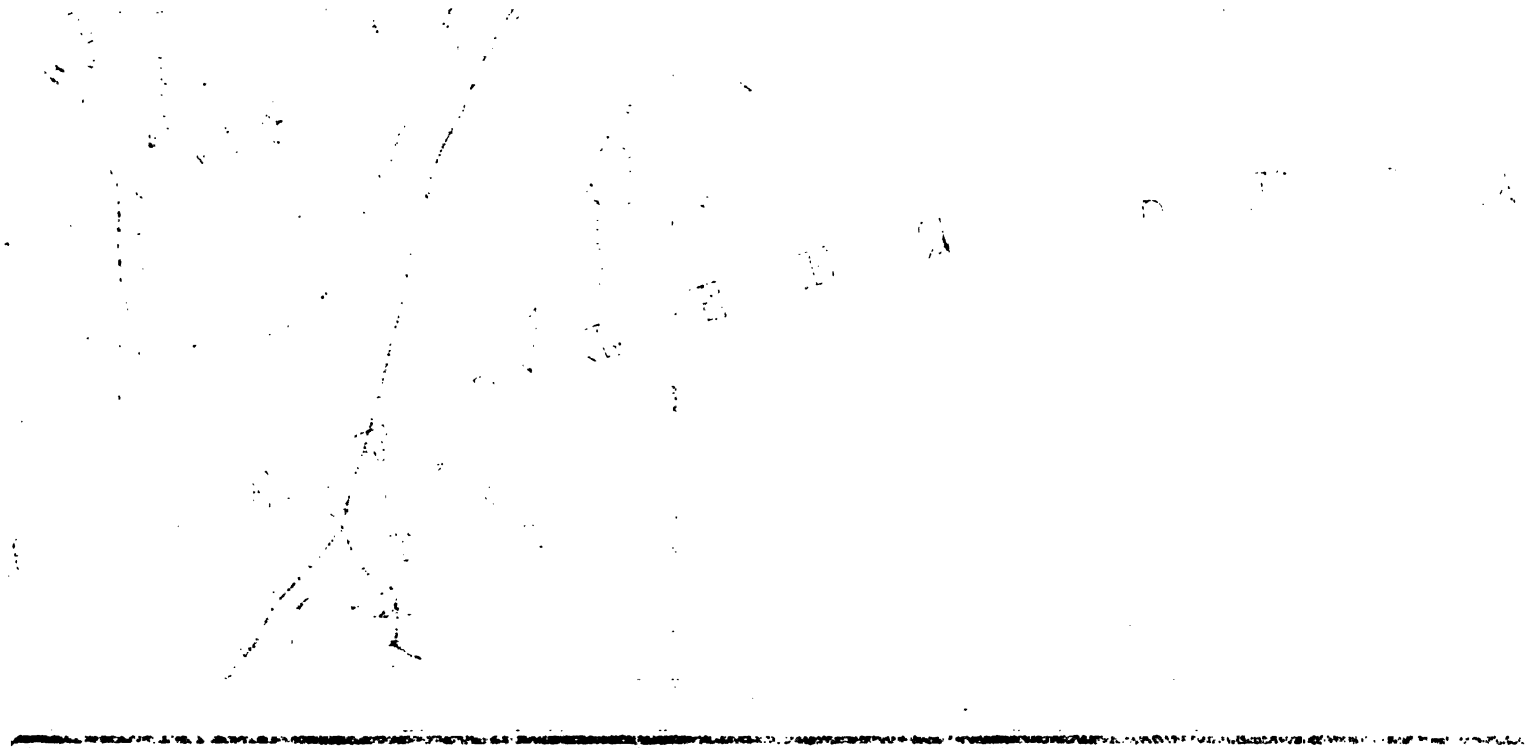
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`



PRINTED BY BALLANTYNE, HANSON AND CO.
EDINBURGH AND LONDON



STATISTICAL ACCOUNT OF BENGAL.

BY W. W. HUNTER, B.A., LL.D.,

DIRECTOR-GENERAL OF STATISTICS TO THE GOVERNMENT OF INDIA;

ONE OF THE COUNCIL OF THE ROYAL ASIATIC SOCIETY; HONORARY OR FOREIGN MEMBER OF THE ROYAL INSTITUTE OF NETHERLANDS INDIA AT THE HAGUE, OF THE INSTITUTO VASCO DA GAMA OF PORTUGUESE INDIA, OF THE DUTCH SOCIETY IN JAVA, AND OF THE ETHNOLOGICAL SOCIETY, LONDON; HONORARY FELLOW OF THE CALCUTTA UNIVERSITY; ORDINARY FELLOW OF THE ROYAL GEOGRAPHICAL SOCIETY, ETC.

VOLUME XII.

DISTRICTS OF GAYÁ AND SHÁHÁBÁD.

THE ACCOUNT OF GAYÁ HAS BEEN COMPILED BY

D. B. ALLEN, ESQ.;

AND THAT OF SHÁHÁBÁD BY

MESSRS D. B. ALLEN, A. W. MACKIE, AND H. H. RISLEY,

ASSISTANTS TO THE DIRECTOR-GENERAL OF STATISTICS.

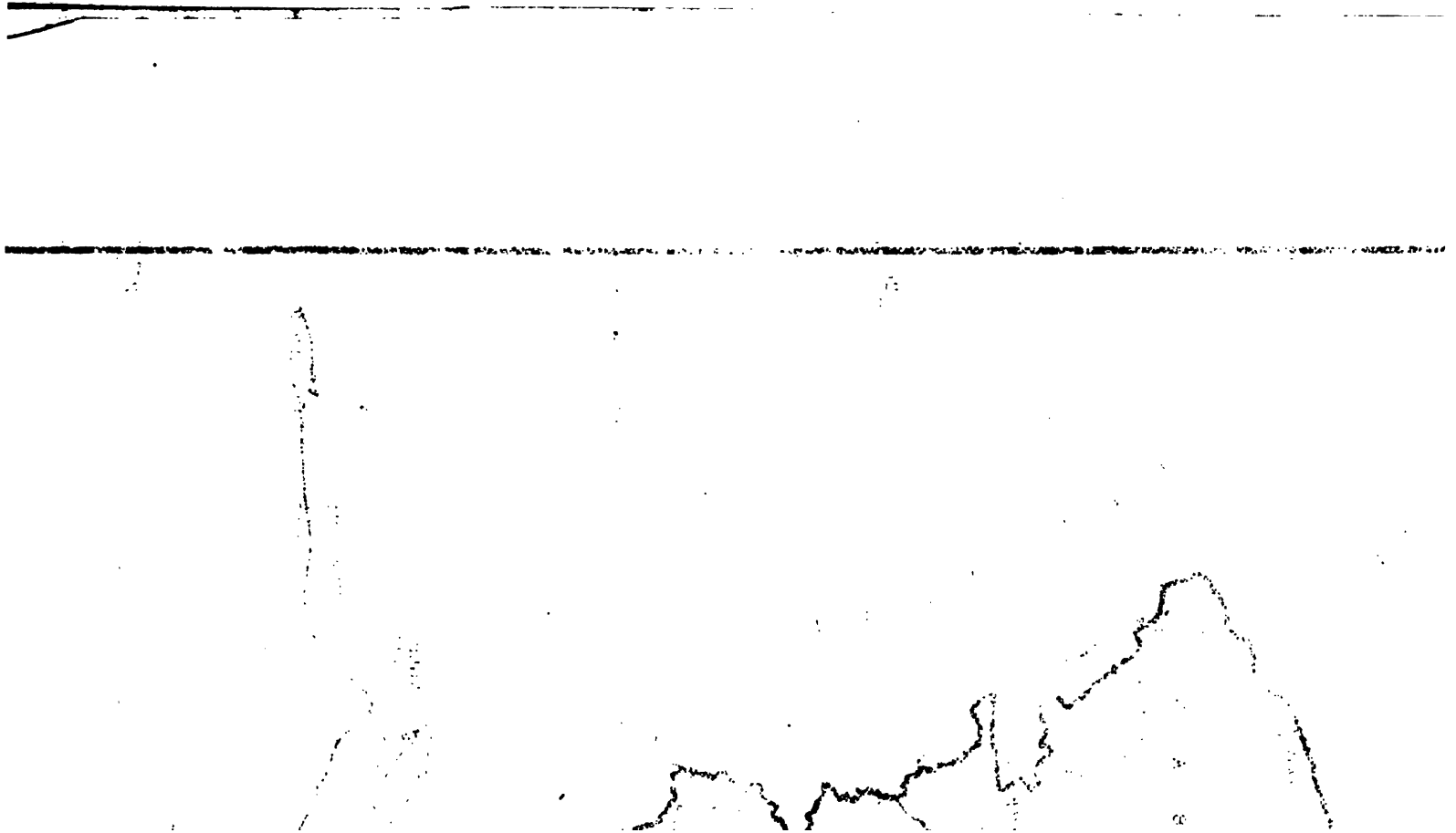
TRÜBNER & CO., LONDON, 1877.

110493

A STATISTICAL ACCOUNT OF BENGAL.

VOL. XII.

PRINTED BY BALLANTYNE, HANSON AND CO.
EDINBURGH AND LONDON



DISTRICT OF GAYÁ—*continued.*

THE PEOPLE—*continued.*

PAGES

The Mutiny in Gayá, . . . 65-69
Village Institutions and Officials, . . 69-73
Material Condition of the People — Dress, Dwellings, Food, Amusements, etc., . 73-82

AGRICULTURE, ... 82-107
Rice Crops and Cultivation, . . . 82-84
Other Cereals, ... 84-86
Miscellaneous Crops, ... 86-94
Cultivated Area, Out-turn of Crops, etc., . 94-95
Condition of the Peasantry, . . . 95
Domestic Animals, ... 95-96
Agricultural Implements, . . . 96
Wages and Prices, ... 97-98
Weights and Measures, . . . 98-100
Spare Land, ... 100
Land Tenures, ... 100-104
Rates of Rents, ... 104-105
Rotation of Crops, ... 105
Manure and Irrigation, . . . 105-107

NATURAL CALAMITIES, . . . 107-111
Floods, Blights, and Droughts, . . 107-108
The Famine of 1866, ... 138
The Famine of 1874, ... 110-111
Famine Warnings, ... 111

FOREIGN AND ABSENTEE LANDHOLDERS, . 111-112

MEANS OF COMMUNICATION, MANUFACTURES, COMMERCE, INSTITUTIONS, ETC., . . 112-121
Roads, ... 112-113

DISTRICT OF GAYÁ—*continued.*

MEANS OF COMMUNICATION, MANUFACTURES, COMMERCE, ETC.—*continued.*

PAGES

Manufactures, ... 113-117
Commerce and Trade, . . . 117-119
Capital and Interest, . . . 119-120
Incomes and Income-Tax, . . . 120-121
Local Institutions, ... 121

ADMINISTRATIVE, ... 122-146
Administrative History, . . . 122
Revenue and Expenditure at different Periods, 122-124
Land Revenue, ... 125-126
Civil and Criminal Courts, . . . 126
Operation of the Rent Law, . . . 126-127
Police and Jail Statistics, . . . 127-134
Educational Statistics, . . . 134-140
Postal Statistics, ... 140-141
Administrative Divisions, . . . 141-143
List of Fiscal Divisions (*Pargánas*), . 143-146

MEDICAL AND METEOROLOGICAL, . . 146-153
Climate, Temperature, and Rainfall, . 146-147
Diseases, ... 147-149
Fairs as Causes of Disease, . . . 149-150
Indigenous Drugs, ... 150-152
Native Physicians, ... 152
Charitable Dispensaries, . . . 152-153

DISTRICT OF SHÁHÁBÁD—

TOPOGRAPHY AND GENERAL ASPECTS, . 157-180
Area and Boundaries, . . . 157-158
Jurisdictions, ... 158

DISTRICT OF SHÁHÁBÁD—*continued.*

TOPOGRAPHY AND GENERAL ASPECTS—*continued.*

	PAGES
Physical Aspect,	158-159
Hills,	159-160
River System,	160-167
Fisheries,	167
Lines of Drainage,	168
Canals,	168-172
Jungle Products,	172-176
Minerals,	176-179
Feræ Naturæ,	179-180
THE PEOPLE,	180-229
Population, including the Census of 1872,	180-183
Ethnical Division of the People,	183-186
Immigration and Emigration,	186-188
Aboriginal Tribes,	188-191
List of Castes,	191-201
Religious Division of the People,	201-202
Division of the People into Town and Country,	202-203
List of Towns and Places of Historical Interest,	204-217
The Mutiny in Sháhábád,	217-219
Village Institutions and Officials,	219-223
Material Condition of the People, Dress, Dwellings, Food, Amusements, etc.,	223-229
AGRICULTURE,	229-250
List of Crops,	229
Soils,	229-230
Rice Cultivation,	230-232
Other Cereals,	233-234
Other Crops,	234-237

DISTRICT OF SHÁHÁBÁD—*continued.*

AGRICULTURE—*continued.*

	PAGES
Indigo Cultivation, ...	237-238
Cultivated Area, Out-turn of Crops, etc., .	238-240
Condition of the Peasantry, . . .	240
Domestic Animals and Agricultural Implements,	240-243
Wages and Prices, ...	243-245
Weights and Measures, . . .	245
Land Tenures, ...	245-246
Landless Day-Labourers, . . .	246-247
Rates of Rent, ...	247-248
Manure, ...	248-249
Irrigation, ...	249-250
Rotation of Crops, ...	250
NATURAL CALAMITIES, . . .	250-255
Blights and Floods, ...	408
Droughts, ...	251
The Famine of 1866, ...	251-253
The Famine of 1873–74, . . .	253-254
Famine Warnings, ...	255
FOREIGN AND ABSENTEE LANDLORDS, .	255
MEANS OF COMMUNICATION, MANUFACTURES, COMMERCE, INSTITUTIONS, ETC., . .	255-271
Roads, ...	255-257
Railways, ...	257
Manufactures, ...	257-263
Commerce and Trade, . . .	263-269
Capital and Interest, . . .	269-270
Local Institutions, ...	270-271

INTRODUCTORY NOTE.

WEIGHTS AND MEASURES.

THE local weights and measures are given in detail at pp. 98–100, and 245. In some instances, in the following volume, these weights and measures have been converted into their English equivalents, and the native names have not been added. In such cases the reconversion from the English equivalents may be effected with sufficient accuracy in accordance with the following tables:—

MONEY.

1 pie ($\frac{1}{192}$ of an ánná) = $\frac{1}{2}$ farthing.
1 pice ($\frac{1}{4}$ of an ánná) = $1\frac{1}{2}$ farthings.
1 ánná ($\frac{1}{16}$ of a rupee) = $1\frac{1}{2}$ pence.

The rupee is worth, according to the rate of exchange, from 1s. 8d. to 2s., but for conventional purposes it is taken at 2s.

WEIGHTS.

The unit of weight is the ser (seer), which varies in different Districts from about $1\frac{1}{2}$ lbs. to 2·205 lbs. This latter is the standard ser as fixed by Government, and corresponds to the metrical kilogramme. For local calculations in Lower Bengal, the recognised ser may be taken at 2 lbs. The conversion of Indian into English weights would then be as follows:—

1 chaták ($\frac{1}{16}$ of a ser) = 2 oz.
1 ser ($\frac{1}{40}$ of a maund) = 2 lbs.
1 man or maund (say) = 82 lbs.

LAND MEASURE.

The unit of land measure is the bighá, which varies from $\frac{1}{3}$ of an acre to almost 1 acre. The Government standard bighá is 14,400 square feet, or say $\frac{1}{3}$ of an acre; and this bighá has been uniformly adopted throughout the following volume, unless otherwise specified.

STATISTICAL ACCOUNT

OF

THE DISTRICT OF GAYÁ.[1]

THE DISTRICT OF GAYÁ forms the most southern portion of the Patná Division. It lies between 24° 17′ and 25° 19′ north latitude, and 84° 04′ and 86° 05′ east longitude. It contains an area, according to the Boundary Commissioner in 1875, of 4712 square miles; in the Census Report of 1872, the area is given as 4718 square miles, but 6 square miles were transferred to Hazáribágh District in 1875. The population, as returned by the Census of 1872, is 1,949,750 souls. The chief town is Gayá; which adjoins, but is distinct from Sáhibganj, the Civil Station and administrative

[1] This Account of Gayá District is chiefly derived from the following sources:—(1) The Answers to the six Series of Questions, furnished by Mr V. Palmer, C.S. (1870–71), (countersigning the Answers drawn up by Mr Merrington, C.S., Joint-Magistrate and Deputy-Collector of the District). (2) Dr Martin's Edition of the Statistics of Behar and Sháhábád, collected by Dr Buchanan-Hamilton (*circa* 1807), under the orders of the Supreme Government of India. (3) General A. Cunningham's *Ancient Geography* (London, 1871). (4) Report on the Bengal Census of 1872 by Mr H. Beverley, C.S., with subsequent District Compilation by Mr C. F. Magrath, C.S. (5) Papers and Reports furnished by the Board of Revenue. (6) Areas, Longitudes and Latitudes, furnished by the Surveyor-General. (7) Annual Administration Reports of the Government of Bengal, of the Commissioner of Patná Division, and of the several Officers of Gayá District. (8) Special statistics compiled in the Offices of the Inspectors-General of Jails and the Director-General of Post-Offices. (9) Annual Reports by the Inspectors-General of Police and Jails, and the Director of Public Instruction. (10) Annual Reports on the Charitable Dispensaries of Bengal. (11) Annual Reports of the Meteorological Department. (12) Medical Returns furnished by Dr J. Russell, &c., &c. I have also to thank Mr Chardon, of Sipah Indigo Factory, and many native gentlemen, for assistance in the work.

head-quarters, situated on the Phálgú river, in north latitude 24° 47′, and east longitude 85° 03′.

Boundaries.—The District is bounded on the north by Patná District; on the east by Monghyr; on the south and south-east by the Districts of Lohárdagá and Hazáribágh; and on the west by the river Són, which separates it from the District of Sháhábád.

Jurisdictions.—The Civil, Revenue, and Criminal jurisdictions are now conterminous with each other.

The present District of Gayá was formed out of parts of the old Districts of Behar and Rámgarh in 1825. For judicial purposes, the District of Behar was always connected with Patná, while the revenue collections were directed either from Patná or Benáres. This subject will be treated of more fully under the heading "Administrative History." In 1865, the Subdivision of Behar was transferred to Patná District; six years later, the *parganás* of Japlá and Bilonjá were annexed to Lohárdagá; and in 1875, an area of six square miles was added to Hazáribágh.

The General Aspect of the District is a level plain, with a ridge of hills winding in a serpentine form along the southern boundary, whence the country falls with a gentle slope towards the Ganges in the north. The surface is interrupted here and there with rocky hills, either isolated or in groups, which seldom exceed 1000 feet in height. They are composed of granular silicious hornstone granites, mixed with white quartz and loose masses of iron-ores. The larger ones are covered with jungle and coarse grass; the rest are rocky and bare.

The eastern portion of the District, comprising chiefly the Subdivision of Nawádá, is highly cultivated, and extensively irrigated by artificial means; the portion to the north and west is less fertile; while the remainder of the District, including the southern part of Aurangábád Subdivision, consists of hills and jungles abounding with wild animals. This part of the country used to be thinly peopled, and not much cultivated; but of late years, much of the jungle has been cleared away, and the cultivated area is rapidly increasing. The soil is generally alluvial. Towards the north and west it consisted of *kewál*, a species of clay; and about Sherghátí it is sandy. To the east, between the Són and Púnpún rivers, the soil is generally of a light nature, and very productive. The rivers all run from south to north. With the exception of the Són and Púnpún, they are little better than hill torrents, being, as a rule,

fordable throughout the year. There are fine groves of trees in all parts of the District, especially between the Són and the Púnpún.

HILLS.—It has been already mentioned that isolated hills may be seen in most parts of the District. The highest of these, called Máher, is situated about 12 miles to the south-east of Gayá town, and rises from a spreading plain to a height of 1620 feet above the sea. In the south of the Jahábánád Subdivision are the Barábár Hills, a remarkable cluster of rounded elevations, separated by various level passages. In the *Bengal Atlas* of Major Rennel this cluster is called the Currumshaw Hills. Dr Buchanan-Hamilton points out that this name is a corruption of *Karná chaupar*, or Karná's seat, the name of an ancient ruin on these hills.

There is another remarkable cluster or ridge of hills on the east side of the river Phálgú, which runs about west-south-west and east-north-east for a considerable way, forming part of the boundary between the Districts of Patná and Gayá. The chief archæological interest attached to these hills centres round Rájgriha, which belongs more properly to the Patná side, and is described in the Statistical Account of that District. But the southern part of this ridge, which lies within the District of Gayá, has many remarkable peaks, which are alluded to by Hiouen Thsang, the Chinese pilgrim who visited India in the seventh century of the Christian era. These spots have been identified by General Cunningham, who gives a most interesting account of them in his *Ancient Geography*. The pilgrim, on his way from Buddh Gayá to Rájgriha, mentions the hill of Kiu-kiu-cha-po-tho, the Chinese corruption of Kukkatapada, or Cock's Foot. It is identified by General Cunningham with the village of Kurkihár, which is 3 miles to the north-east of Wazírganj. The true name of Kurkihar is said to be Kurakvihár, which is the Hindí form of the Sanskrit name Kukkatapada, or Cock's Foot temple. About 17 miles to the north-east of this is another hill, called by the pilgrim Fo-tho-fa-na, *i.e.*, Buddhavana, which is probably the modern Buddhain.

The only other remarkable ridge is the one which forms the southern boundary of the District. The summits are of no great height, but are prettily wooded, and full of game. It is in these hills that the rivers and streams which intersect the District take their rise. They may be considered as a part of the Vindhyan mountains, by which the great Gangetic plain is bounded on the south.

RIVERS—THE SÓN.—The principal river in the District is the Són,

which forms the boundary between the Districts of Gayá and Sháhábád. It contains water at all seasons, and in every part of its course; and its channel is, in general, almost equal in size to that of the Ganges. After heavy rains this channel is almost filled, and the rapidity of the current is such as is scarcely compatible with navigation up-stream; but generally during the rainy season, boats of twenty tons burthen traverse the whole extent of this District, and small boats of under a ton can navigate throughout the year. At the village of Bárún, where the Grand Trunk Road cuts the Són, the river is traversed by a causeway, which is under water during the rains. Just above this is the head of the Són Canal works, which are now (1875) approaching completion. The general aspect of the river during the heats of the spring is desert; and its eastern bank is in many parts overwhelmed with sandy barren downs, blown up from its channel. The bed is nowhere rocky, but with the golden-coloured sand (from which the name is derived) are intermixed a variety of small pebbles, some of which are very ornamental. The stream is too deeply sunk in the channel to be of any use in irrigating the adjacent country; but this defect will be more than remedied by the canal works when completed. Dr Buchanan-Hamilton thinks that "Patná may possibly have been once at the junction of the Són with the Ganges, but there is no tradition among the natives concerning such a circumstance." This point has since been decided conclusively in the affirmative by Mr Ravenshaw and General Cunningham. Traces of old courses of the Són were also noticed by the officers engaged on the Patná Canal; and one of these courses has been used in laying out the line of the canal. Mr Bourdillon, C.S., gives, as an additional proof, that the village Nadí, on the edge of one of these old channels, now some 10 miles from the nearest point of the Són, is mentioned in some exceedingly old and curious documents of the Dehli Empire as *Nadí-ba-lab-i-darya Són*—Nadi on the Són brink. Under the name of Erannoboas, this river is mentioned by Megasthenes, whose account has been preserved by Arrian, "as the third river throughout all India, and inferior to none but the Indus, and the Ganges into which it discharges its waters." Erannoboas was the Greek form of Hiranyabáhá, a name taken from the river's golden sands.

Ferries across the Són are situated opposite the following places:—Arwal, Dáúdnagar Bárún, and Akbarpur in the District of Sháhábád.

THE PÚNPÚN.—EASTWARDS FROM THE SÓN the next river is the

Púnpún, which rises in the extreme south of the District, and flows towards the Ganges in a north-easterly course, more or less parallel to that of the Són. During the driest part of the year there is always some stream; and the water is most extensively used by the adjacent villages for irrigation purposes. Small channels, called *páins*, often continuing for a considerable distance, distribute the river water over the fields, or flow into large public reservoirs, *áhars*, where the water is stored until required by the cultivators. The Púnpún receives many small feeders on its right bank, of which the Batani and Madar are the chief. These streams dry up during the hot weather; and even when full, the greater part of their water never reaches the Púnpún, having been dispersed over the fields by artificial channels. Other tributaries of the Púnpún do not join it in this District; for example, the Murahar, which, coming from the south, flows northwards past the important towns of Sherghátí (at one time the head-quarters of a Subdivision) and Tikárí, the capital of the Tikárí Ráj. The river divides into two branches, of which the easternmost, called the Dardhá, flows past Jahánábád, and during the rainy season floods a large tract of country round that place. Some high land to the north forces the excess of water to disperse itself over this part of the District. The next stream, the Jamna, flows from the south, between Gayá and Tikárí; it then flows east, passes the Patná road at Makdumpur, and on beyond Tehta, when it twists back and joins the Dardhá at Jahánábád.

The PHÁLGÚ, flowing north and south, intersects the District. It is formed a few miles above Gayá town by the union of two hill torrents, the Lilájan and Mohána, which both enter the District from the south. When the Phálgú reaches the high and rocky shores of Gayá, it is above 500 yards wide, and for the next half mile is remarkable for its sanctity. During the hot weather it dries up, but water can always be obtained by digging a few feet below the surface. After leaving Gayá, the river runs in a north-easterly direction for about 17 miles. When opposite the Barábár Hills it divides into two branches, which flow eventually into a branch of the Púnpún.

The east of the District is drained by a number of small streams which all unite near Gíríyak, at the eastern corner of Patná District. The more important of these are called the Dharhár, Dongá, Tiliyá, Dhanarjí, Shob, Kúsí, and Sakrí. They are very useful for irrigation, but do not require any further description.

CHANGES IN THE RIVER COURSES.—The changes in the course of

the Són have been already mentioned. In the other streams, also, the changes have been frequent. The volume of water varies continually, and the system of irrigation practised by the cultivators all over the District is perpetually modifying the river courses. Dr Buchanan-Hamilton mentions more than one instance where he was unable to find streams of the description given by Major Rennel; and the last sixty years have rendered Major Rennel's survey still more incorrect.

THE BANKS of the rivers are in general low and sloping; the beds are of pure sand. Towards the hills the banks become more abrupt, and the beds are often rocky. The sudden rise and fall of these petty rivers is remarkable. A heavy downpour of rain will render a shallow stream unfordable in a few hours; and, as a rule, no boats are attainable. The country people, however, provide a ready substitute in the shape of a slight raft (*gharnái*), made of light bamboos floated on inverted earthenware pots (*ghará*). Such a raft, though flimsy in appearance, is strong enough to bear the weight of a *pálki*; and a man swims across the river with the tow-rope in his mouth.

LAKES AND MARSHES.—Throughout the District there is nothing that can be called a lake, and the marshes, properly speaking, are of trifling extent. During the rains, however, much of the country is artificially converted into marsh land for rice cultivation.

CANALS.—Five years ago there were no canals in this District; but now (1875) it is traversed by two important lines, viz., the Eastern Main Canal and the Patná Canal. About half-a-mile south of the causeway which carries the Grand Trunk Road across the Són, from Bárún to Díhrí, two main canals branch off from either side of the river. They, with their branches, are destined to irrigate portions of Patná, Gayá, and Sháhábád Districts.

All the information that could be collected about the Són Canal works has been embodied in one account, which will be found in the Statistical Account of Sháhábád District. Only a few points exclusively affecting the District of Gayá will be mentioned here. The Eastern Main Canal was originally designed to convey water for the irrigation of the whole area as far as Monghyr; but the work has not been continued beyond the Púnpún, a distance of 8 miles. To divert the water into this canal, an *anicut*, or weir, has been built across the river. Four miles from the Són the Patná Canal branches off from the Eastern Main Canal, and following, as far as possible, the direction of the Són, joins the Ganges near the jail at Dígáh, a

village between Bánkipur and Dinápur. This canal is 79 miles long, and commands an area of 780 square miles, or 499,200 acres. Of the whole length, 43 miles lie in this District, and the remaining 36 miles are in Patná. These canals will probably be in working order in 1876 or 1877. I may add, that during the famine of 1873–74, these works not only gave employment to numbers of labourers, amounting at one time to over 40,000 persons, but the water which was passed through the unfinished channels irrigated nearly 160,000 acres, increasing the food supply by 70,000 tons.

THE LOSS OF LIFE by drowning was reported by the Police in 1868 at 116, in 1869 at 184, and in 1872 at 264; but the statistics under this head are notoriously untrustworthy.

RIVER TRAFFIC.—There are no towns or villages in this District the population of which live exclusively by river traffic. What traffic there is is confined to the Són, on which the two chief towns are Dáúdnagar and Arwal. From both of these places country produce is sent down the river. Dr Buchanan-Hamilton mentions that some timber and bamboos were floated down in rafts, but that far the greater part of the exports and imports, even in the vicinity of the Són, were effected by land carriage.

USES TO WHICH THE WATER IS PUT.—As has been already mentioned, the water of the rivers in this District is extensively used for irrigation. Except in the west, where the ground is literally perforated with wells, the whole face of the country is intersected with watercourses (*páins*), which distribute the rivers over the fields. Besides these channels, the rivers are often dammed, and the whole country flooded, for the sake of the rice cultivation. The river water is also stored in old reservoirs (*áhars*); when required, a breach is made in the bank, and the water subdivided among the villages.

FISHERIES.—The fisheries in this District are unimportant, and are not preserved, except to some extent by the Gayá Municipality. The Census of 1872 returns the number of men employed in fishing at 1070, or about ·05 per cent. of the population. The truth is, that there are none who live only by fishing; while all the low castes catch fish at certain seasons for their own consumption. There are plenty of fish in the Són; but very few are caught, for in the rainy season the stream is too violent, and in the dry season the water is in general so shallow and clear, that the simple and imperfect means used by the native fishermen are quite useless. The Collector estimates that about fifty-three tons of fish are caught

every year throughout the District, of which perhaps one-third are obtained at Gayá town. In the other rivers of the District, numbers of small fish are caught when the water subsides. So also in the tanks, and even in the rice-fields which have been artificially flooded. It is not easy to account for the swarms of little fish which are found on these fields in August. Some, of course, find their way from the rivers during the rains, through the rills and artificial watercourses; but these means seem inadequate to account for the numbers of fish that appear. Dr Buchanan-Hamilton thought that the greater part are bred from eggs, that remain dry in the soil until hatched by the heat and moisture of the rainy season.

The following nets are used for catching the fish in the river:—(1) *Mahán jál*, a large hempen net, with 1½-inch mesh, which employs twenty men. (2) *Jál*, a casting-net, with ½-inch mesh. This is used by one man, who whirls it over his head, and covers a circle of from 10 to 12 yards of water. It is then sunk by the weight of iron rings attached to the extremities. (3) *Dondí* is a net for two persons, and is worked with a bamboo pole at each end. (4) *Sarká* is a small-meshed string net, and is used by a single man. Besides these nets, fish are also caught by a hook and line, but more frequently in narrow channels by a trap called *arsí*. This is a sort of cage made of chiselled bamboos, which is placed across a stream when the current is weak. All the water passes through the slits, and the cage is so formed that the fish, once in, cannot get out again. There are other traps, named *oká* and *táp*, which are used in the puddled water of the reservoirs.

The following list ot fish caught in the Són is taken from a report by Mr Bourdillon, C.S., Assistant-Magistrate:—

Class A., having apparent scales—(1) *Gústá*, grows to 80 lbs. (2) *Rohú*, 40 lbs. (3) *Bhákúra*, 24 lbs. (4) *Mai*, 24 lbs. (5) *Nágai*, 12 lbs. (6) *Hilsá*, 6 lbs. (7) *Palhwá*, 2 lbs. (8) *Rewá*, 2 lbs. (9) *Búlá*, very small. (10) *Chelúá*, very small. (11) *Pothiá*, very small. (12) *Jingwá* (prawn). Class B., having no apparent scales—(13) *Boárí*, grows to 40 lbs. (14) *Tingra*, 12 lbs. (15) *Bolakhra*, 4 lbs. (16) *Bámí*, 4 lbs. (17) *Sámá*, 1 lb. (18) *Bachá*, 1 lb. (19) *Garí*, 1 lb. (20) *Arúárí*.

Of these, the smaller fish are also caught in the other rivers. Mr Bourdillon has omitted to mention two large fish, the *mirgá* and the *gagrá*, and also the following little fishes, which may be caught in most of the smaller rivers—*mohuá*, *inchá*, *dararí*, *papta*, *patásí*,

karúnián, satá, sanúr, mangrí, goincha, láot. I may add that plenty of small fish, and occasionally a large one, can be easily caught in the Gayá Municipal tanks with a rod and line. November and December, when the reservoirs begin to dry, are the months in which the larger fish are generally caught; and the supply continues pretty copious until February.

Lines of Drainage.—The drainage of the District runs invariably from south to north, from the Hazáribágh plateau to the Ganges valley. Its sweep is marked, not by *jhils* or marshes, but by the broad sandy beds of the hill torrents. In the south, the drainage at first falls abruptly from the boundary range; afterwards, the slope is very gradual, being about six feet per mile up to twenty miles north of Gayá town, and thence only two feet per mile to the Ganges. About Jahánábád the land is slightly depressed; and during the floods, the Jamná inundates a large tract of country at its junction with the Dhardhá. The extreme south-west of the District is drained by the Són through the Koel.

Mineral Products.—The following paragraphs are chiefly condensed from the elaborate account given by Dr Buchanan-Hamilton:—The southern range of hills is composed of igneous rocks. The prevailing minerals vary in their proportion; but generally speaking, these hills contain quartz, red white and granular jasper, hornblende, and mica. In the neighbourhood of Rájaulí, a village in the south-east of the District, there are mines of mica, which were worked at the beginning of the present century, when Dr Buchanan-Hamilton visited them. He had great difficulty in even finding them, as the miners, who were all aborigines, suspected his motives, and threw every obstacle in the way of collecting information. He describes, however, three mines from which the mica was obtained, but to what extent he could not discover. Up to the present day that part of the District is but little known to Europeans. No doubt mica does come from this neighbourhood; but Mr Beames, the subdivisional officer of Nawádá, is of opinion that the mica in this District is not now worked, more profitable mines having been found within the confines of the adjoining District of Hazáribágh. The Commissioner of Patná, in his Annual Report for the year 1874–75, says, "There is a talc (*query*, mica) mine near Rájaulí, the mine itself being in Hazáribágh District; but 5000 *mans* (about 170 tons) of talc, valued at £2500, are annually brought to Rájaulí and there distributed. Iron also is found in Pachamba, in the south-east of

Nawádá Subdivision, in a village called Dhanear, in lumps on the surface of the earth or at a very slight depth below the surface. About 100 *mans* (3½ tons), valued at £20, is worked yearly. The metal is found mixed with earth, from which it is freed by boiling. It is then worked up by the people, and manufactured into rude implements of agriculture."

The long cluster of hills commencing near Buddh Gayá, which forms eventually the boundary between the Districts of Gayá and Patná, is also igneous. The south of the range consists of rude jasper, red and white, while further north there is an admixture of quartz. There are no mines in any of these hills. The third great cluster of minerals among the Barábár Hills consists chiefly of granite, without any vestige of stratification. This stone is quarried by the poorest classes for mending the Patná and Gayá road. Iron ore is found in small masses lying loose at the bottom of some of these hills. The southern part of this group towards Gayá is famous for a quarry of black pot-stone; this is polished and carved into vases and figures of animals, which form one of the *spécialités* of the District. The ornamental pebbles which are found in the bed of the Són have been already mentioned. Calcareous nodules are found near the banks of the rivers; and the saline efflorescence, from which saltpetre is manufactured, is common in many villages.

Forest and Jungle Products.—Valuable trees are rare in Gayá; even bamboos, which are so common in North Behar, being seldom seen. Jungles occupy the south and south-eastern parts of the District. Mr Beames, Deputy Collector, has sent me the following list of forest trees, shrubs, and creepers which are to be found in the Nawádá Subdivision:—

Forest Trees: (1) *Ánthal;* (2) *Ásan* (Terminalia tomentosa); (3) *Arjun* (Pentaptera arjuna); (4) *Amlí* (Embelia basaal); (5) *Balaundan;* (6) *Bhelá* (Semecarpus anacardium); (7) *Babúl* (Acacia Arabica); (8) *Bhúrkúndi;* (9) *Chaillar;* (10) *Datrang* (Ehretia lævis); (11) *Dhúdhuki*; (12) *Dhámin* (Grewia tiliæfolia); (13) *Ditori;* (14) *Gulgal;* (15) *Gúriyál* (Bauhinia racemosa); (16) *Gadah-pípal* (Ficus religiosa); (17) *Gambhár* (Gmelina arborea); (18) *Ghánt* (Rhamnus triquetrus); (19) *Gúrkhandí;* (20) *Ghatúl* (Zizyphus xylopyra); (21) *Ghút;* (22) *Gentá;* (23) *Jogiyápáras;* (24) *Kúnár;* (25) *Kandá* (Flacourtia ramontchi); (26) *Karhar;* (27) *Kanair;* (28) *Khayer* (Mimosa rubicaulis); (29) *Kahúá* (Terminalia arjuna); (30) *Masúndah;* (31) *Man-*

jargúr; (32) *Madhilat* (Briedelia stipularis); (33) *Múnár;* (34) *Mohnár;* (35) *Parmi;* (36) *Pandan*; (37) *Paisár;* (38) *Pípul* (Chavica Roxburghii); (39) *Paror* (Stereospermum suaveolens); (40) *Parás* (Butea frondosa); (41) *Sakhúá;* (42) *Dhámin* (Grewia elastica); (43) *Sál* (Shorea robusta); (44) *Sansár;* (45) *Simul* (Bombax malabaricum); (46) *Siris* (Albizzia odoratissima); (47) *Sídah* (Lagerstræmia parviflora); (48) *Salsal;* (49) *Súrah;* (50) *Sagarlodhí;* (51) *Sikíth;* (52) *Tún* (Cedrela toona); (53) *Tetbhánt.* Shrubs and Creepers: (1) *Alghoghi;* (2) *Agar;* (3) *Chánp;* (4) *Dhodhari;* (5) *Jhingá;* (6) *Khíra;* (7) *Kakrí* (Capparis spinosa); (8) *Kadu;* (9) *Kharbúzah;* (10) *Karaila;* (11) *Konhra;* (12) *Patál konhrá;* (13) *Palwal;* (14) *Paror;* (15) *Síj* (Euphorbia nivulia); (16) *Satáwar;* (17) *Saim;* (18) *Satpútia;* (19) *Tarbuz.*

The Collector, Mr Palmer, reports that "*tasar* silk, beeswax, resin, and gums of all kinds, with medical herbs and dyes, are collected extensively by the jungle hunters. The *mahúá* tree (Bassia latifolia) is found everywhere in these wastes, and its fruit is the most important part of the jungle produce collected." During the famine of 1873–74, much distress arising from the failure in the crops was averted by the food which the poorer classes were able to collect in the jungles. Mr Palmer, writing on the 23d February 1874, divides this food into three classes:—"First, the roots of three creepers, called *tainá, dúráreh,* and *gainti.* The two former are long in shape, measuring from one and a half to two feet in length, and from one and a half to two inches in diameter. The third is a bulb about the size of a large potato. These, I am informed, are boiled and then eaten. They are procurable all the year round, except when the jungle is burned. Secondly, there is the *bir* tree, which grows very abundantly in these parts. The fruit of this is now ripe. Thirdly, next month there will be the *mahúá,* the *gúlar, dúmar, kaind,* and *bel* fruits. Fourthly, in July the following herbs are procurable: the *matí ság,* the leaf from a large tree; *chákwah; pílá,* a creeper; and *kanwá.*"

Innumerable herds of cattle are pastured in the jungly wilds, on a royalty paid to the landowners by the cattle-owners; but no estimate can be formed of the sums so collected. The inhabitants of the neighbouring villages, who subsist chiefly on jungle produce, are generally the low caste aboriginal tribes, such as Rájwárs, Bhuinhárs, and Musáhars.

FERÆ NATURÆ.—Tigers are found among the southern hill ranges; leopards and bears in most parts of the District. Antelope and pig are common everywhere, while spotted deer, *sámbhar*, and *nílgái*, are to be shot in the south of the District. Hyænas abound, and their cries may be heard at night even in the town of Gayá. Wolves are very troublesome, and, in spite of the reward offered for their destruction, manage to escape. Deaths from wolves occur daily in the Nawádá Subdivision. The *kohiya*, or wild dog, has been seen in the south. Foxes, hares, and other small animals, are plentiful.

Dr Buchanan-Hamilton mentions that wild elephants used to come into the District from the south; but even in his time their incursions were very rare.

Of smaller game, wild duck, teal, quail, snipe, and partridge are common; while jungle-fowl and peafowl are found in the south.

In 1869, 137 deaths from wild animals were reported during the first ten months to the Police; whereas in the Nawádá Subdivision alone, 186 deaths from wild animals were reported in the year 1873–74. For the first ten months of 1869, 151 deaths from snake-bite in the whole District were reported by the Police; while for the year 1873–74, 322 deaths by snake-bite were recorded in the single Subdivision of Nawádá. Such extreme divergencies throw considerable doubt on these statistics.

EARLY ESTIMATES OF THE POPULATION.—The District of Behar was surveyed in 1812 by Dr Buchanan-Hamilton, under the directions issued by Government on 4th September 1807. The District was at that time divided into twelve police circles; and Dr B. Hamilton calculated the population of each circle, as far as can be judged, with surprising accuracy, considering that no regular census was taken. He estimated the area at 4935 square miles, and the population at 2,755,150 persons, of whom 2,030,991 were Hindus, and 724,159 Muhammadans.

The survey of Gayá District (1841–44) gave an area of 5689 square miles, in which were found 203,312 houses. Since that time, however, two *parganás*, comprising 653 square miles, have been transferred to the Palámau Subdivision of Lohárdagá; and the Subdivision of Behar, containing 792 square miles, to Patná District. This reduces the area to 4654 square miles.

In the Statistics for 1869 issued by the Board of Revenue, the area of the District is said to be 5496 square miles; the population is estimated at 1,470,096; the number of villages at 8526, and the

number of houses at 259,411, of which 12,655 were made of masonry. Of the total population, 627,024 were males, and 540,091 females; 201,974 were male children under twelve years of age, and 100,957 female children.

The police circle of Jahánábad was selected by Mr Adam for his statistical inquiries about the year 1837. He found that it contained 803 villages, and 14,953 families, comprising 81,480 souls. According to the recent Census of 1872, it contains 784 villages, 41,227 houses, and 254,553 inhabitants.

CENSUS OF 1872.—The Census for Gayá, as indeed for all Districts in the Patná Division, was taken under very favourable circumstances. The office of *patwárí*, which has almost entirely disappeared in Bengal, still exists in Behar, and supplied the machinery for collecting the requisite information. The mode in which this machinery was prepared for use is explained in the Census Report of 1872. The first step was the preparation or correction of the *patwárí* registers, which had been allowed to fall into disuse since 1830. At the same time, a corrected list of villages in the District was prepared, and tested by the subdivisional officers. The *patwáris* were then summoned to head-quarters, furnished with forms, and their duties explained to them. At this juncture the project of a General Census was postponed by the Government of India, but the Commissioner of Patná would not interrupt the work. Consequently, there was a preliminary Census for all Districts in the Patná Division. When fresh orders were received from Government in June 1871, the *patwáris* were recalled to head-quarters, and a second enumeration of the population was re-commenced, and carried through. The advantage of this double Census is thus noticed by the Collector of Gayá:—"It enabled me to obtain a Census Return prepared with deliberation, which consequently became a useful check on the regular Census; and it enabled the enumerators and the people to become familiar with the novelty, and acquire a knowledge of what was required. The preliminary returns were scrutinised, and errors and omissions pointed out to the individual *patwáris*, and then rectified by them. I am satisfied that had not this course been adopted, it would have been almost impossible to have taken an approximately correct Census, in one day, of the illiterate masses of which the population of this District is chiefly composed. To the people themselves it was a great boon. It gave them time to make inquiries, ask questions,

and such like, and thereby greatly facilitated the taking of the regular Census."

The general results of the Census disclosed a total population of 1,949,750 souls, inhabiting 327,845 houses; the average density of the population being 413 to the square mile. The density is greatest in the central police circles of Jahánábád, Tikárí, Gayá, and Nawádá, which have a population of 500 or 600 to the square mile; while the parts along the banks of the Són, and the southern frontier of the District are comparatively thinly inhabited.

The table on the opposite page shows the area and population of each police circle and Subdivision in the District, as returned in the Census Report of 1872, from which it is quoted *verbatim*. The subdivisional figures will be given again on a subsequent page, when I come to treat of the administrative divisions of the District; but they may be here exhibited as a whole. I may also add that in the Nawádá Subdivision there are now three police circles, instead of the two given in the table.

POPULATION CLASSIFIED ACCORDING TO SEX, RELIGION, AND AGE.—The total population of the District amounts to 1,949,750, viz., 954,129 males and 995,621 females; the proportion of males to the total population being 48.9 per cent. Classified according to age, the Census returns give the following results:—Hindus under twelve years of age—males 307,341, females 283,035; above twelve years, males 545,965, females 593,558. Muhammadans under twelve years—males 37,159, females 33,666; above twelve years, males 63,394, females 85,113. Christians under twelve years—males 25, females 33; above twelve years, males 90, females 55. Other denominations not classified separately, under twelve years—males 51, females 26; above twelve years, males 104, females 135. Total of all classes—under twelve years, males 344,576, females 316,760; above twelve years, males 609,553; females 678,861. As in many other Districts of Lower Bengal, the cause of the small proportion of girls to boys, and of the excessive proportion of adult females to adult males, may be ascribed to the fact that in Bengal girls are considered to attain womanhood at an earlier age than boys reach manhood. Many girls are returned as women, while males of the same age continue to be classed as boys.

INFIRMITIES.—The number of insanes in the District is returned at 231, or ·0118 per cent. of the total population; idiots, at 70, or ·0036

[*Sentence continued on page* 32.]

ABSTRACT OF THE POPULATION, &c., OF EACH SUBDIVISION AND POLICE CIRCLE (THÁNÁ) IN GAYÁ DISTRICT, 1872.

Subdivision.	Thánà or Police Circle.	Area in square miles.	Number of villages or townships.	Number of houses.	Total population.	Averages according to Census Officers.				
						Persons per square mile.	Villages or townships per square mile.	Persons per village or township.	Houses per square mile.	Persons per house.
SADR OR HEAD-QUARTERS,	Gayá	463	749	48,892	276,632	597	1·62	369	106	5·7
	Sherghátí	582	820	27,514	152,962	263	1·41	187	47	5·6
	Bárachati	352	481	16,270	86,183	245	1·37	179	46	5·3
	Atri	172	174	12,670	75,852	441	1·01	436	74	6·0
	Tikárí	284	443	29,158	167,641	590	1·56	378	103	5·7
	Subdivisional total	1,853	2,667	134,504	759,270	410	1·44	285	72	5·6
JAHÁNÁBÁD,	Jahánábád	376	784	41,227	254,553	677	2·09	325	110	6·2
	Arwal	223	299	15,267	99,667	446	1·34	333	68	6·5
	Subdivisional total	599	1,083	56,494	354,220	591	1·81	327	94	6·3
AURANGÁBÁD,	Dáúdnagar	242	285	13,146	84,647	350	1·18	297	54	6·4
	Aurangábád	667	906	36,341	215,687	323	1·36	238	54	5·9
	Nabínagar	337	537	14,392	90,930	270	1 59	169	43	6·3
	Subdivisional total	1,246	1,728	63,879	391,264	314	1·39	226	51	6·1
NAWÁDÁ,	Nawádá	675	741	58,010	357,360	529	1·10	482	86	6·2
	Rájaulí	345	311	14,958	87,636	254	·90	282	43	5·9
	Subdivisional total	1,020	1,052	72,968	444,996	436	1·03	423	72	6·1
	DISTRICT TOTAL	4,718	6,530	327,845	1,949,750	413	1·38	299	69	5·9

[*Sentence continued from page* 30.]

per cent. of the total population; deaf and dumb, at 2425, or ·124 per cent. of the total population; blind, at 3882, or nearly ·2 per cent. of the total population; lepers, at 1912, or nearly ·1 per cent. of the total population. Of the total number affected with the foregoing infirmities, less than one-third, or only 2836, were females. The proportion of the male infirm to the total male population is ·595 per cent., and of the female infirm to the total female population ·285 cent.

The details of the population according to their occupations, given in the District Census Compilation, are omitted, as they do not stand the test of statistical criticism.

ETHNICAL DIVISION OF THE PEOPLE.—The following details are taken from the District Census Compilation of Mr Magrath, C.S. :—

NAME OF NATIONALITY, TRIBE, OR CASTE.	
I.—NON-ASIATICS.	
European.	
English,	36
Irish,	23
Scotch,	17
German	26
Total,	102
II.—MIXED RACES.	
Eurasian,	19
III.—ASIATICS.	
Natives of India and British Burmah.	
1.—*Aboriginal Tribes.*	
Bhár,	28
Dhángar,	35
Kanjar,	531
Kharwár,	3,538
Kol,	22
Mál,	215
Nat,	1,513
Total,	5,882
2.—*Semi-Hinduised Aboriginals.*	
Arakh and Baheliá,	3,492
Barí,	1,361
Bhuniya,	90,666
Bin and Bind,	358
Chain,	19
Chamár,	70,937
Dom,	7,627
Dosádh,	92,929
Gangauntá,	46
Labana,	32
Mihtar, &c.,	1,246
Mukerí,	101
Musáhar,	60,895
Pásí,	34,050
Rájwár,	39,484
Total,	403,243
3.—*Hindus.*	
(i.)—SUPERIOR CASTES.	
Bráhman,	6,5301
Rájput,	102,918
Ghátwál	3,054
Total,	171,273
(ii.)—INTERMEDIATE CASTES.	
Bábhan,	140,244
Bhát,	4,763
Kathak,	173
Káyasth,	40,211
Krishnápachhí,	11
Total,	185,402

(iii.)—TRADING CASTES.

Agarwálá,	2,472
Agráhrí,	223
Baniyá,	19,989
Barnawár,	3,753
Gulwára,	45
Kasarwání,	2,336
Khatrí,	850
Máhurí,	8,552
Márwárí,	110
Nauníyár,	3,161
Nichodiya,	332
Rastogí,	7
Rauníyár,	1,073
Saráwak,	93
Sindúriya,	1,558
Total,	44,544

(iv.)—PASTORAL CASTES.

Garerí,	14,381
Goálá,	278,665
Ját,	73
Total,	293,119

(v.)—CASTES ENGAGED IN PREPARING COOKED FOOD.

Halwái,	11,818
Kándú,	22,753
Total,	34,571

(vi.)—AGRICULTURAL CASTES.

Baruí and Támbulí,	8,141
Koerí,	131,930
Kurmí,	40,826
Málí,	8,577
Total,	189,474

(vii.)—CASTES ENGAGED CHIEFLY IN PERSONAL SERVICE.

Dhánuk,	5,487
Dhobí,	17,954
Hajjám,	37,190
Káhár,	106,788
Total,	167,419

(viii.)—ARTISAN CASTES.

Barhí (carpenter),	35,701
Bhaskár (stone-cutter),	9
Chípí (cotton-printer),	40
Churíhárá (bracelet-maker),	26
Darzí (tailor),	3
Kánsárí and Thatherá (brazier),	4,768
Kumár (potter),	25,868
Láherí (lac-worker),	2,651
Lohár (blacksmith)	17,216
Sonár (goldsmith),	16,258
Súnrí (distiller),	9,246
Telí (oilman),	50,701
Total,	162,487

(ix.)—WEAVER CASTES.

Benaudíyá	2
Dhuniyá,	11
Jogí,	2,041
Joláhá,	144
Khatbe,	24
Patuá,	3,440
Tántí,	6,894
Tattama,	1,791
Total,	14,347

(x.)—LABOURING CASTES.

Beldár,	16,285
Kakkhiya,	56
Nuníyá,	14,916
Total,	31,257

(xi.)—CASTES ENGAGED IN SELLING FISH AND VEGETABLES.

Kiwání,	930
Khatik,	537
Kunjrá,	68
Turáha,	589
Total,	2,124

(xii.)—BOATING AND FISHING CASTES.

Dhimar,	242
Gonrhi,	415

Keut,	293
Málá,	11,518
Naiya,	64
Tior	162
Total,	12,694

(xiii.)—DANCER, MUSICIAN, BEGGAR, AND VAGABOND CASTES.

Dharhí,	59
Gandharb,	15
Galgaliyá,	108
Jagwa,	114
Khelta,	41
Pawaríyá,	858
Ramjání,	51
Total,	1,246

(xiv.)—PERSONS ENUMERATED BY NATIONALITY ONLY.

Panjábí,	20

(xv.)—PERSONS OF UNKNOWN OR UNSPECIFIED CASTE,	6,231
GRAND TOTAL OF HINDUS,	1,316,218

4.—*Persons of Hindu origin not recognising Caste.*

Aghorí,	65
Atíth,	1,141
Vaishnav,	1,395
Kabírpanthí,	8
Nánakshábí,	419
Saniyásí,	1,842
Sutrásháhí,	2
Native Christians,	82
Total,	4,954

5.—*Muhammadans.*

Mughul,	808
Pathán,	18,350
Sayyid,	9,852
Shaikh,	37,318
Unspecified,	153,004
Total,	219,332
TOTAL OF NATIVES OF INDIA,	1,949,629
TOTAL OF ASIATICS,	1,949,629
GRAND TOTAL,	1,949,750

THE HILL TRIBES AND ABORIGINES live chiefly in the south of the District, supporting themselves from the produce of the jungles. Some few labour in the fields, and occasionally receive small patches of ground to cultivate from the petty landholders; for the most part they subsist by thieving, cattle-lifting, and hunting.

IMMIGRATION AND EMIGRATION.—The Són Canal works have attracted a few labourers from Benáres and Chutiá Nágpur; but generally speaking, the District of Gayá is far too poor to tempt immigrants. Even the few Santáls, who sometimes make their appearance in the east of the District, never settle down permanently. With regard to emigration, it seems to be impossible to obtain any trustworthy statistics. Emigrants, as a rule, avoid the District Registration Office, or try to mislead by giving their names at Patná or some other office. This distrust of the motives of Government is one of the characteristics of the people in Behar. The common belief with regard to emigration is, that if their names are entered, they will be seized during the journey, and sold for slaves. The

District Returns for the three years 1871–72, 1872–73, and 1874–75, give the numbers of emigrants at 570, 734, and 709; but these figures do not show the real numbers who leave this District, either temporarily or for ever. It is well known that numbers of men of good caste seek service in Lower Bengal; but these are not emigrants proper, for as soon as they have saved enough money, they return to their houses. It is noteworthy that, during the late famine, there was no appreciable increase in the number of registered emigrants.

HINDU CASTES.—The legendary origin of castes has been given in the Statistical Account of the Twenty-four Parganás (vol. i. pp. 52, 53). With regard to this District, it must be remembered that the limits of Gayá are modern and artificial. It is not separated from the adjoining Districts by any remarkable natural barriers; in climate, language, and nationality it has long been intimately associated with the Districts of Patná and Sháhábád. We must expect to find the same castes, the same ancient institutions, and the same religious beliefs obtaining in all these three tracts. It would be giving an undue prominence to petty differences to attempt a separate account of the castes of each District. I have, therefore, inserted in the Statistical Account of Patná District a general account of the Hindu castes of Southern Behar; and, on the present occasion, I will only dwell on those which are specially remarkable in this District.

In the absence of previous statistics it is impossible to state how far castes are declining. There certainly is a tendency among certain classes to give up caste prejudices, at least in private. The richer natives, while keeping up an open observance of the rules of their order, secretly embrace various forms of Theism. Others openly violate some recognised rule, and turn Musalmán. The poorer classes, who are far less bound by the trammels of caste, do not hesitate to follow any popular religious leader. Among the middle classes there is still much respect paid to caste. In fact, caste is to them a sign of respectability; only the very wealthy dare to override the prejudices of their fellows.

BRÁHMANS.—The Census Report of 1872 returns the Bráhman population at 65,301; but these figures include a number of persons who differ from the regular or orthodox Bráhmans, and yet are allowed a kind of brevet rank as such. Of these, the most remarkable are the Gayáwáls, whose origin is thus given in the "Memorandum on the

Tribes and Castes of Behar," by Mr C. F. Magrath, attached to the Census Report:—"The Gayáls, or Gayáwáls, affect to be descended from fourteen Bráhmans, who were created by Brahma at the time when he tricked Gayá (a respectable pagan monster of great sanctity, whose only fault was that he would save sinners from perdition) into lying down for a feast to be held on his body; and having done so, he placed a large stone on him to keep him there. Gayá, however, struggled so violently that it was necessary, when force failed, to persuade him to be quiet; which was done by a promise being made that the gods would take up their abode on him permanently, and that any one who made a pilgrimage to the spot, and performed certain ceremonies on him, should be saved from the penalties of the Hindu place of torment. The sacrifice performed now is generally a vicarious one for the souls of ancestors, but it is not the less profitable to the Gayáwáls on that account. Although the Gayáwáls are treated with great consideration at the place of pilgrimage, the respectable Bráhmans hold them by no means high in the scale of caste. The *mahant*, or head of the Gayáwáls, is elected on the death of the previous incumbent, and is supposed to be celibate. The numerous descendants of *mahants*, past and present, prove that they do not lead a life of chastity, at any rate; and the Gayáwáls generally are a dissolute race. Up to a very recent date, they used to practise the most open extortion; and now, though proceeding with less violence, I fancy they are hardly less successful than formerly in squeezing the last pice out of the hapless pilgrim. They are very rich, and generally very bad landlords, and are often able to evade the penalties of their crimes through the sanctity which attaches to their position." Dr Buchanan-Hamilton records that they are divided into fourteen families (*gotras*), which bear the same names with, but are distinct from, the fourteen *gotras* of the Sakadwípís. In his time they numbered about 1000 families. Formerly the number was 1400; but at the present date it is reduced to about 300 families. The following circumstance is the best proof of their wealth. During the years 1870–71 and 1871–72, they paid, without much complaint, a surprisingly high tax on their incomes. The sums obtained from this District, which, though large, is notorious for the general poverty of its inhabitants, exceeded those of every other District with the exception of the still larger District of Tirhut, and the city of Calcutta. Some peculiarities in the marriage ceremonies of the Gayáwáls will be described on a subsequent page.

Closely connected with the Gayáwáls, both in origin and manner of life, but inferior to them in position and sanctity, come the Dhámins, or Pretiya Bráhmans, who are supposed to be a colony from purgatory, brought up by the god of the infernal regions to aid in the conflict with Gayá. Their head-quarters are at Pretsíla, or the abode of ghosts, a hill about four miles from Gayá town, which is regularly visited by all the pilgrims, who make their offerings there to these priests. One-fourth of what they receive goes to the Gayáwáls. Numbers of them attend the pilgrims in Gayá itself, and perform subordinate offices for the Gayáwáls, who, as a rule, refuse to perform any religious ceremony except that of receiving fees.

The KURMÍS are returned at 40,826. They are generally known as cultivators; but in this District a great number act as servants to the Gayáwáls, either at a fixed salary or at a percentage on the number of pilgrims they can attract to the holy city. Engaged in this work, these pilgrim-seekers may be found all over India; and some of the richer Gayáwáls are said to have more than a thousand men in their pay. The Kurmís are subdivided into four classes—Awadhyá, Ghamaila, Kochasa, and Jaswár. Of these, the Jaswár are most numerous in Gayá District.

MUHAMMADAN CLASSES.—Mr Magrath ranks as Muhammadans the following classes:—Júláhá, or weaver; Dhuniyá, or cotton-carder; Dhobí, or washerman; Gadhí, or cowkeeper; Darzí, or tailor; Kúnjrá, or greengrocer; Kalál, or distiller; Chik, or Kassaí, butcher; Mirshikár, or hunter; Muchí, or shoemaker; Nálband, or farrier; Tawáif, or prostitute; and Lálbegí, or sweeper. In addition to these low-caste Muhammadans, Dr Buchanan-Hamilton enumerates several other classes, which I have inserted in the Statistical Account of Patná District.

SEMI-HINDUISED ABORIGINALS.—Of these tribes the Musáhars, numbering 60,895, and the Rájwárs, numbering 39,484, deserve a more special notice. The following account is taken from the information collected by Bábu Bimola Churn, the subdivisional officer of Behar, which was inserted in the Administration Report of the Commissioner of Patná Division for the year 1872-73:—

"Both these tribes trace their descent from Tulsí Bír and Kamma Mamma. These were divine persons, born in the hills of Maher, in the District of Gayá. They had two sons, by name Madhu Mír and Raghu Bír. The Musáhars are the sons of the former, and the Rájwárs of the latter. What caused a separation between them is not

known, but now they do not touch each others' food. Other *bírs* (heroes) sprang up from each branch of the family and multiplied the race. Tulsí Bír and Kamma Mamma are still worshipped by them, and are said to assist their descendants in every difficulty. Before they go out on their thievish excursions, they generally adore their first parents. There are priests among them who invoke the spirits of Tulsí Bír and Kamma Mamma; and when inspired by them, they are considered living oracles. Many intelligent and rich *zamíndárs* send for these priests, and make them invoke these spirits, and thus tell them the results of any of their undertakings; and suitors frequently offer vows of pigs to these gods for winning their cases. The Rájwárs and Musáhars have, besides, each separate gods of their own. The Rájwárs worship Dak, Gorea, Goraia Devi, and other deities; while the Musáhars worship Mashan, Dak, and a number of other petty gods. These gods are very fond of pork, which is offered to them whenever there is a marriage-ceremony. Dak and Mashan are now considered to be the most powerful of gods. The emblem of the former is three mounds of earth, with their faces turned towards the east; on the mounds seven spots, like eyes, are marked with vermilion. Pure milk is poured on these, and incense of *dhuna* and other fragrant articles are burnt before them every day. The Rájwárs and Musáhars are very fond of living on hills, where the founders of their family were born. Kamma Mamma and Tulsí Bír are said to be still very fond of their descendants. It is often the case that young girls are taken away by them, and kept under their immediate protection in the grottoes haunted by their spirits. In after years they are restored to their families, and are considered to be holy by their relatives. This intimate relationship with the spirits of the gods makes the Rájwárs and Musáhars indifferent to danger. It is a part of their firm belief that their patron spirit is sure to deliver them from every difficulty. Living by theft is considered an honourable profession. However well off in worldly circumstances, they never hesitate to take their neighbour's property, when they can do so easily. These men are employed as *badhwáras* for watching crops, watercourses, or granaries. They make it a stipulation that they will not steal their employer's property, or allow anybody else to do so; but that they shall have full permission to steal the property of the neighbours. They have chiefs among them, who harbour the less-experienced members of the fraternity."

RELIGIOUS DIVISIONS OF THE PEOPLE.—Gayá District contains Hindus, Muhammadans, Christians, Jains, and a variety of petty sects, but the Hindus form by far the largest section of the population. As already stated, the total population of the District amounts to 1,949,750; viz., 954,129 males and 995,621 females. Of these, 1,729,899, or 853,306 males and 876,593 females, are Hindus; the ratio of Hindus to the total population being 88·7, and of Hindu males to the Hindu population, 49·3 per cent. The Muhammadans number 219,332; viz., 100,553 males and 118,779 females; the proportion of Muhammadans to the total population being 11·3 per cent., and of Muhammadan males to the total Muhammadan population, 45·8 per cent. The Christians number 203; viz., 115 males and 88 females. The avowed followers of the Bráhma Samáj and the Jains are so few, that in the Census Report they are not classified separately, but are included under the heading of "Others." They consist of 316 souls; viz., 155 males and 161 females. It must be remembered that the avowed members only of each sect or persuasion are recorded. The secret increase of different forms of Theism in the Districts of South Behar is well known; but I was unable to gain any definite information on this point.

HINDUS.—These form the great majority of the population, especially in the Subdivision of Jahánábád, where they number more than 90 per cent. of the total population. If we may trust Dr Buchanan-Hamilton, the ratio of Hindus to Muhammadans has been considerably changed during the last sixty years. According to him, the Hindus formed only about 73 per cent. of the total population; while the figures in the Census Report for the same area give a proportion of 87·5 per cent. There is no record of any remarkable diminution in the number of Musalmáns during the last sixty years. On the contrary, the common belief is that their numbers are slowly increasing. It is not improbable that Dr Buchanan-Hamilton included among the Muhammadans several low Hindu castes, whose religious practices are very irregular. The varieties of Hindu worshippers and their manner of prayer, &c., are treated at some length by Dr Buchanan-Hamilton. He divides the orthodox Hindus in the following proportions:—Sivas, three-sixteenths; Vaishnavs, two-sixteenths; Saktás, five-sixteenths; and Nánaks six-sixteenths. An abstract of his remarks will be found in the Statistical Account of Patná District.

OF THE SECTS NOT RECOGNISING CASTE, native Christians are returned at 82, of whom the majority are the disciples of the mis-

sionary at Gayá. Aghorí, returned as numbering 65, are a disgusting set of mendicants, who reside chiefly at Buniyádganj. They have fallen completely from their former high estate. Aghor, which signifies "the Not-Terrible One," an euphemistic term like the Greek Eumenides, is a title of Siva. A full account of the original sect, which is similar to the Majzúbs among Muhammadans, may be found in the writings of the Shaktas. Several great men have been Aghorís. One of these, Kínárán, who preached at Zamaniá in Gházípur District early in the eighteenth century, was generally followed by the Aghorís of Gayá. Atíth, returned at 1141, are, according to Mr Magrath, a portion of the sect of Sivites called Dusnámí Dandís, who have not resigned the world; but all kinds of beggars are frequently included under this name. Vaishnav, returned at 1395, is said by Mr Magrath to be a generic name for a number of Vishnuvite sects; but Mr Verner explains that where Vaishnavs are spoken of as a sect, they are synonymous with Bairágís, and are followers of Rámánand. Kabír-punthi, returned at 8; but their real numbers are in excess of this. The present followers of Kabír have no good left in them, according to Mr Magrath; but this statement needs qualification. Many Kabírs are men of good family, and profess a very pure form of Theism. Nánakshábí, or the followers of Nának Sháh, the founder of the Sikh religion, returned at 419. This refers only to the celibates, who have withdrawn themselves from the world and wear yellow shirts. A great proportion of the population who follow the creed of Nának also call themselves Nánakshábís. Sutrásháhí, returned at 2, are a degraded class of Nánakshábís. Saniyásí, followers of Siva, are returned at 1842. Their chief apostle is Sankar Achárjya.

The preceding names comprise all that are mentioned in the Census as not recognising caste; but the following forms of Theism also obtain in Gayá District:—Dariyádásis are a section of Kabírs of recent origin. Their founder was, according to Mr Magrath, a Musalmán tailor who had become partially a Hindu. Shiunarainis are mentioned by Dr Buchanan-Hamilton, who found them inclined to be mysterious; but their present high priest, an overseer in the Public Works Department, makes no secret of their tenets and manner of worship. Satnámí, or followers of truth, are not very numerous here. They may be distinguished by a black thread bound round the wrist.

The members of the Bráhma Samáj are only fifteen in number, of whom all are Bengalís; but I am told that many Beharís are secretly sympathising with the movement.

The Jains have a temple at Gayá, and another at Nawádá; but I could form no estimate of their numbers. Ruins of Jaina temples are common all over the District, testifying to their former ascendency.

Division of the People into Town and Country.—Gayá is essentially a rural District. The great majority of the population are engaged in agriculture; and in most parts of the District grain, and not money, is the real circulating medium. Village officials, such as the carpenter, blacksmith, barber, washerman, and *patwárí*, &c., are generally paid in kind at a fixed rate. The tenant usually pays a moiety of his crops to the landlord in lieu of a money rent. Every householder has his grain store, by which in times of plenty he procures his luxuries, or averts famine after an unfavourable season. Commerce with other Districts is rare. Manufactures of any importance do not exist. The old carpet, paper, and sugar manufactories have dwindled away; and agriculture is the one and prevailing occupation of all classes. Of late years, indeed, a tendency has been developed towards town-life. Some of the richer landholders, who resided formerly on their country estates, now live at Gayá, where there are better opportunities for display. House-rent is rising steadily; and the late improvements in the means of communication will naturally induce the trading classes to settle in the larger towns. The Census returned seven towns containing more than 5000 inhabitants, viz.: Gayá, including Sáhibganj, Jahánábád, Dáúdnagar, Tikárí, Sherghátí, Hasúá, and Rájaulí. Of these, Gayá and Dáúdnagar are the chief seats of commerce.

The following table, condensed from the District Census Compilation of Mr Magrath, presents an abstract of the statistics obtainable for these seven towns. Some further details will be given in the separate account of each town.

STATISTICS OF TOWNS IN GAYÁ DISTRICT CONTAINING MORE THAN 5000 INHABITANTS.

Names of Towns.	Hindus.	Muhammadans.	Christians.	Others.	Total.	Gross Municipal Income.	Gross Municipal Expenditure.	Rate of Taxation per Head.
						£ s. d.	£ s. d.	d.
Gayá . .	52,265	14,444	134	...	66,843	2716 2 0	2351 10 0	9¾
Jahánábád	12,413	8,609	...	...	21,022	75 0 0	81 18 0	1
Dáúdnagar	7,973	2,084	1	...	10,058	206 14 0	237 0 0	5
Tikárí . .	6,092	2,075	...	11	8,178	180 10 0	149 16 0	5¼
Sherghátí	4,459	2,553	21	...	7,033	150 10 0	134 0 0	5¼
Hasúá . .	4,963	1,088	...	68	6,119	120 4 0	85 16 0	4¾
Rájaulí .	4,171	841	...	...	5,012	57 4 0	75 4 0	2¾
Total .	92,336	31,694	156	79	124,265	3506 4 0	3115 4 0	4¾

GAYÁ is situated in latitude 24° 47′ 15″, and longitude 85° 3′ 10″. The number of houses in Gayá and Sáhibganj was estimated by Mr Law at 6000. Buchanan-Hamilton (*cir.* 1810) says that 400 had been added since. According to the Census of 1872, the total population is 66,843; of whom 52,265, or 25,913 males and 26,352 females, are Hindus; 14,444, or 7082 males and 7362 females, are Muhammadans; and 134, or 76 males and 58 females, are Christians. The gross municipal income in 1871 was £2716, 2s.; the expenditure for the same year was £2351, 10s.; and the rate of municipal taxation was 9¾d. per head of the population. The police force consists of 1 inspector, 1 sub-inspector, 2 head constables, and 16 constables.

The sacred origin of the town has been already mentioned. It consists of two distinct parts, which adjoin each other. The part which contains the residence of the priests is properly called Gayá. The other part, where lawyers and tradesmen reside, was formerly called Iláhábád; but having been enlarged and ornamented by Mr Law, who was Collector towards the close of the past century, it is now called Sáhibganj. This latter place is the seat

of the administration; and here the civil offices, and also the residences of the European inhabitants, are situated. The old town of Gayá stands on a rocky eminence between a hill and the Phálgú river; Sáhibganj is on a plain on the bank of the Phálgú, south from a hill named Rámsíla. The intervening space which formerly existed between the two places has been occupied by houses, and the two towns now adjoin. The streets in Sáhibganj are wide, and kept in good order; but the buildings occupied by the natives are generally insignificant. Two gates, like triumphal arches, probably set up by Mr Law, are standing at the two ends of one of the streets. The official buildings, consisting of the criminal and civil courts, the jail, the hospital, the circuit bungalow, the police lines, and the opium warehouse, are all situated in the same neighbourhood. The European residences, which are apart from the native houses, partly surround an open space, on which is built a small but pretty church. The town possesses a public library, a swimming-bath, and a billiard-room. There is also a racecourse, but owing to the hardness of the ground, it is seldom used.

The jail is a large one, in the middle of the town. In 1872, it was stigmatised by the Inspector-General of Jails as the worst in Bengal, both in point of situation and ventilation. A new jail is to be constructed on a better plan, and in a more favourable situation. The church is capable of containing about fifty persons. There is no chaplain attached to the station; but a clergyman from Hazáribágh visits the place six times a year. The native Christians are collected in a private house by a missionary, but their numbers are inconsiderable. The public library is contained in a square yellow building, composed of a peculiar cement, invented by Mr Sandys of Bhágalpur. The swimming-bath is of the rudest construction, covered in by thatch. It is little used, as the well-water from which it is replenished is said to cause cutaneous disorders. The building in which the billiard-table is placed has been lately erected. There are two graveyards; the new one is placed outside the town; the old one, which is kept in very bad order, faces the river to the north of Sáhibganj. Near the old graveyard is the chief place of worship among the Muhammadans, called the Imámbárá. About 20,000 people, of whom many are Hindus, assemble here on the day of the Karbalá to commemorate the grandsons of the prophet.

The old town of Gayá is well described by Dr Buchanan-Hamilton

as a strange-looking place. The buildings are of brick and stone, often two or three stories high. The walls are of great thickness, indicating that the houses were constructed in lawless times, with a view to repel attack. The architecture is very singular—corners, turrets, and galleries project with every possible irregularity. This style of building, and the elevated situation, renders a distant view of the town picturesque; but a nearer approach fills the visitor with disgust. The streets are narrow, crooked, uneven, and, in spite of municipal efforts, generally dirty. Some are roughly paved, and frequent steps debar all but foot-passengers from seeing much of the place. The sides of the houses are often ornamented with carved wooden galleries, or gaudily painted caricatures of gods, men, and animals. The narrow streets are still further blocked by sheds and booths, kept by petty traders. Fine wide tanks give the visitor occasional opportunities for getting a general view. In spite of the sanctity of Gayá, the town was frequently attacked by the Marhattás, but invariably without success. The strong-built houses, with their small windows, protected by projecting angles, formed a continuous barrier; while the entrances were defended by fourteen companies of the priests, aided by many of the powerful landowners who had sought refuge within the walls.

Gayá Pilgrimages.—The legend, which has been already quoted (p. 36), from which Gayá derives its sanctity, is contained in the *Gayá Mahatma*, which is part of the *Puráná* called Vayu, supposed to have been written by Vyás. But Gayá, as a place of worship, was in comparative obscurity until about five or six centuries ago. Since that time, the number of pilgrims from all parts of India has been steadily increasing. Superstition was soon made a source of income to every landholder and petty officer of Government. Custom-houses were set up along the roads to Gayá, and fees extorted from every passer-by, in proportion to his means. This abuse was eventually abolished by Mr Law, who having ascertained that four sorts of pilgrimages were usually performed, fixed a certain sum to be paid for a licence for each. These fees used to vary from 4s. 2½d. to 28s. 3½d., according as the pilgrim intended to visit from one to forty-five of the sacred places. The average number of licences granted annually from 1797 to 1811 was 22,199. All these licences are now abolished; and there are at present no means by which the annual number of pilgrims who visit Gayá can be accurately estimated. Dr Buchanan-Hamilton, writing in 1811,

supposed that the number of pilgrims and their attendants, in ordinary years, was not less than 100,000; and he considered that in certain years, when influential Mahrattás came in force, this estimate might be doubled. Now that all licence fees are abolished, the numbers, probably, have not diminished; but the only test that I could obtain was the monthly record kept by the Department of Public Works of the travellers on the Patná branch road. In 1871, the average number of foot-passengers who passed the toll near Jahánábád was, up to the end of August, under 9000 a month; but during September over 77,000 persons passed through, and in the next month the number fell again to 20,000. This sudden increase can only be ascribed to the pilgrims who pass to and from Bánkipur and Gayá. We may say, then, that at least between 30,000 and 40,000 pilgrims come by this route to Gayá in the month of September. Large numbers also come by the Grand Trunk Road, but no record is kept of the traffic. The stream of pilgrims only rushes with its full force for a short period, but it never dries up entirely throughout the year; and Dr B. Hamilton's estimate of 100,000 a year may be taken as still approximately correct. It is noticeable that the majority of pilgrims come from a distance. The natives of Behar crowd more readily to other sacred haunts—numbers go every year to Rájgriha, and to Baidnáth (in Santália), and other places; but far the most fashionable pilgrimage is to Sónpur, at the junction of the Ganges and the Gandak.

A pilgrim to Gayá sets out for the purpose of freeing his deceased relations from purgatory, and procuring their admission to heaven. Before starting, he shaves his head and face, makes presents to the Bráhmans, and then walks round his village five times, calling upon the souls of his relations to accompany him to Gayá. Upon reaching that place, he puts himself in communication with one of the Gayáwáls, who appoints a Bráhman to accompany him through the orthodox course of his devotions. There are four classes of pilgrims; one class visits only one sacred spot, another visits two, a third class goes to thirty-eight, and the fourth to the full number of forty-five. These sacred spots, which are called *bedí* or *tírat*, must be visited in the proper order, and on particular days. At each *bedí* the pilgrim should deposit a *pinda*—*i.e.*, a small ball of rice and water—for each of his deceased relations, while the attendant Bráhman chants a short prayer. It will be convenient to follow a pilgrim as he visits each of these forty-five sacred places in their due order, describ-

ing them as we go along. I have thought it better to confine my remarks to those places which are now reckoned sacred by the Gayáwáls, omitting all mention of the numerous temples and images which have been erected in later times near each *bedí*, either to mark the piety of some wealthy pilgrim, or as an excuse for Bráhmanical extortion; and which are despised by the Gayáwáls as the works of human hands.

On the first day the pilgrim begins with the river Phálgú. The offering can be made at any convenient spot of the river-bed, where it passes the city; for all the river is equally holy, from Brahma Sarwar to Utarmánus, a distance of about half-a-mile. On the second day, the pilgrim must go five miles out of the city to Pretsíla or the Ghost Hill, which rises to a height of more than one thousand feet above the level of the sea. Four hundred rocky steps must be climbed to reach the temple on the summit, which originally was only a roof supported on pillars, each consisting of a single stone. The offerings are deposited on a certain stone, which is said to contain three minute veins of gold. The pilgrim then descends to Brahmakund (Brahma's tank), at the bottom of the hill. Here there is a shrine containing an image representing Párvatí. After leaving his offering at this tank, the pilgrim returns to Gayá. Just before entering the city he must ascend another hill called Rámsíla. This is much lower than Pretsila, but the temple on the summit is similarly reached by rude steps. It consists of a pillared porch (*nát mandir*) and a shrine, containing images of Mahádeo and Párvatí. At the foot of this hill, across the Patná branch road, is Rámkund, a fair-sized tank, where the fourth offering has to be made. The pilgrim now follows the road into the city along the river bank; and after passing the old English cemetery and the Musalmán Imámbárá, comes to a *bír* tree, under which is a conical stone representing a *lingá* about two feet high. Here the fifth and last offering of the second day is made. On the third day, also, five places have to be visited, but these are all within the confines of the city. The first is Utarmánus, a large stone tank divided from the public street by a wall. The next three places, Udíchí, Dachinmánus, and Kanakhál, are in different corners of another tank, called Súrjyákund. Udíchí is marked by a small black stone slab, let into the wall at the north-west corner of this tank; Dachinmánus by a similar slab, at the south-west corner. Between the two lies Kanakhál, where, besides the stone slab, there is a *bír* tree, and a few figures let into the wall.

Leaving the tank, the pilgrim proceeds eastwards till he finds himself facing the river. The space where the offerings must be made is an oblong open towards the river, but surrounded on the other three sides by a colonnade. The name is Jibyálol. The fourth day is another wearisome round for the pilgrim. He must go beyond Buddh Gayá, and cross the river to Mártange and Dharmáran, two places of no particular interest. The third offering must be deposited under the famous fig-tree at Buddh Gayá. On re-entering the city, two more offerings complete the day's work. Brahma Sarwar, a tank sacred to Brahma, contains a black stone called Brahma's Throne. Close to the tank is Karg-bal-Utaráín, an ugly square brick building. Here is an inner room surrounded by cloisters; and in the centre of all is a square hole about five feet deep, into which offerings are thrown in honour of the ghosts of a dog, a crow, and a certain demon. The pilgrim begins the fifth day with the famous temple of Vishnupad. The porch in front is a very neat, airy work, and from outside looks singularly graceful. It is, in fact, the only sacred edifice in Gayá with any pretensions to beauty. Inside is hung a bell which the pious are constantly ringing. The clanging of this bell, the cries of the different priests, and the prayers of the worshippers (for the vicinity is crowded with sacred spots and temples) make a deafening noise. The porch leads into the shrine, an ugly octagonal building, probably one hundred feet high, with many mouldings exceedingly clumsy. The threshold is guarded by high folding doors, plated with silver. Beyond this, a European may not go; but a fair view of the interior, which is lighted by candles, can be obtained. In the centre is an octagonal basin coated with silver, which surrounds the impress in stone of the god's foot, said to be sixteen inches in length. The pilgrims surround the basin and throw in their offerings of rice and water; the most regular attendant is a large brown cow, which eats up the offerings as fast as they are thrown. After leaving the shrine, the pilgrim crosses the porch into a small covered area, where eighteen sacred spots are crowded together. Priests and disciples all talking and praying at once, fill this place. Each *bedí*, sacred to some one's foot, is distinguished by a rude inscription bearing its name. Two only of these eighteen spots, Brahmapad and Rúdrapad, are attended on this day. The remaining sixteen *bedís* occupy the next four days. Their names are Sabhágpad, Saptyágpad, Dachináginpad, Garhastpad, Kártikpad, Indrápad, Súrjpad, Dadíjpad, Ganeshpad, Chandra-

pad, Mártangpad, Karnápad, Karonchpad, Agastpad, Vahánípad, and Kásibpad. On the tenth day the pilgrim crosses the river Phálgú to Rám-Gayá, a small wooded hill just opposite the city. A few rough steps bring him to a square, roofless space, surrounded by brick cells containing images. In this space lies a circular stone, about three feet in diameter, with the impression of a foot supposed to be Brahma's, about two feet long. On this stone the pilgrims place their offerings. The impression appears to be of no great age, and is not looked upon with special veneration. Anywhere near the bottom of the hill, on the river-side, the pilgrim makes a second offering. This *bedí* is named Sítákund, in honour of Rámá's wife. On the eleventh day two small temples near the river-bank are visited. The former, Gayá Sír, a square building half-roofed over, contains an image of Gayá Sír. Round the walls are other images representing Bráhma, Lachhman, Gori, &c. Within a few paces of Gayá Sir is Gayá Kúb or Gayá's Well. This is a square place containing a large well, covered over, and apparently without water. Round the walls are painted images clothed in bright-coloured rags. On one side, a recess in the wall is sacred to three ghosts—Rám Sír, Tám Sír, and Sát Sír. Round this recess are hung hundreds of lac bracelets, withered garlands, and little boxes containing cheap ornaments, such as the poorer class of women are in the habit of wearing. On the twelfth day there are five places to be visited. All are on a low hill in the city, near the river. The first place, Munparishta, is a small temple with a pillared porch, named after the goddess, whose image, painted red and clothed in rags, may be seen within the shrine. By its side is another image sacred to Ashtabhújí, the Eight-handed One. Ád Gayá, the next place, is a very small square building with a brick roof, supported on curiously-carved stone pillars. It is said that this is the original spot where all offerings were formerly made. The third place is Dhot-pad, sacred to the foot of Dhot, an ancient sage; but the rock, which is enclosed by a brick building, has no impression of a foot, or indeed of anything else. On the thirteenth day the pilgrim completes the orthodox round, by visiting the last three of the necessary forty-five *bedís*. These are all placed contiguous to each other on another low hill. The first, Bhím Gayá, is a curious cavity in the rock, which seems to be natural. The pilgrims throw their offerings into this hole, kneeling on the left knee; for the cavity is supposed to have been made by a saint

kneeling in a similar manner. The next place is again remarkable for the configuration of the natural rock, which is here indented with a number of small holes. These cavities are said to be the hoof-prints of a cow which Brahma gave the Gayáwáls; hence the place is called Goparchár. Both Bhím Gayá and Goparchár are enclosed by ugly brick buildings. The last place is an oblong colonnade at the foot of the hill, called Guddalol. The forty-five places having now been visited, the pilgrim expects his dismissal, and proceeds to Achnáibat (the indestructible *banian* or *bír*), a raised stone terrace, from the centre of which grow two very aged trees. The one is a fig-tree with a hollow trunk, which is filled with images; and the other a *bír*, whose roots are surrounded with images and *lingás*. Here the final fees have to be paid to the Gayáwáls; who place flowers round the pilgrim's neck, and after all their claims have been fully satisfied, dismiss him with a pat on the head, and the words *Gayá súphal—i.e.*, "Gayá yields good fruit." He is now free of the priests; but the Bráhman who has conducted him all through the pilgrimage, and who has daily received small fees, must have his last mite. So he is taken to Gaitríghát, a place on the river-bank, where the very last fee is taken, and he can then return home with the consciousness that his pilgrimage has been performed in the orthodox manner. The fees paid vary, of course, with the wealth of the pilgrim. The grandfather of Nána Sáhib is said to have expended on one pilgrimage £10,000 in fees alone. This is probably the largest amount ever given; but it is not easy to ascertain the lowest sum by paying which a poor pilgrim could complete the orthodox round, and yet satisfy all demands. Dr Buchanan-Hamilton states that the very lowest person performing his devotions at one place cannot spend less than 7s.; that those who worship at two places cannot spend less than 10s.; that the lowest rate of expense at thirty-eight places is £3, and at forty-five places, £4. The priests naturally pretend that nowadays no pressure is put on the pilgrims whatever, and that each man gives what is good in his own eyes. Now that there are no licence-fees, a poor man might, I believe, visit all the forty-five prescribed places, and yet limit his expenses in fees to £2; of which the Gayáwáls would get £1, 10s., the Dhámins at Pretsila, 4s., and the remaining 6s. would cover all fees, including that of the Bráhman who accompanied him.

THE GAYÁWÁLS.—The number of Gayáwáls does not now exceed

300 families. Some of these families have large incomes, exceeding £5000 per annum, and keep up agents all over India to induce the pious to take pilgrimages to Gayá. Even the poorest, who live by begging at the temples, keep at least two or three servants. Their manner of life is idle and dissolute. They pass little of their time at home, but spend most of the day and night at their clubs (*baithaks*). From his earliest infancy, a Gayáwál is taken to these clubs. At a very early age he is taught to chew betel, and smoke *gánjá* and *bháng*. He attends all the dances and spectacles in which his elders delight, and as a rule no effort is made to give him any other education. Very few ever learn how to read or write Hindí; and of the whole number, only three boys attend the Government school at Gayá. A Gayáwál rises generally at seven or eight A.M., and then goes over to the club, where he drinks, and exercises his body in wrestling, &c. (*kushtí*). Between one and two P.M. he bathes, and then goes home for dinner. After which he returns to the club, and probably remains there all night, the servants bringing him his supper. In the evening there are generally ballets (*nách*) or some similar amusement. Should there be any pilgrims to attend to, the Gayáwál will appoint a place where they may have the honour of worshipping his feet. The female relations of the Gayáwáls spend their lives thus. Their mornings are passed in preparing betel for chewing, and in arranging the household furniture. The cooking is left to the care of Marhattá women, who are found in great numbers in Gayá. In the evenings they walk in the streets or visit their friends, accompanied by half a dozen servants, male and female. A description of the extravagant ceremonies at a Gayáwál wedding is given subsequently (pp. 77, 78).

The other towns and villages in Gayá District have been grouped under their respective Subdivisions.

SADR, OR HEAD-QUARTERS SUBDIVISION.

There are two towns in this Subdivision, besides Gayá, which have a population exceeding 5000 persons.

TIKÁRÍ, situated on the river Múrhar, about 15 miles to the north-west of Gayá, in 24° 56′ 38″ N. latitude, and 84° 52′ 53″ E. longitude. According to the Census Report, Tikárí contains a population of 8178 persons; of whom 6092, or 3126 males and 2966 females, are Hindus; 2075, or 947 males and 1128 females, are Muhammadans; and

11 are of other denominations. The gross municipal income for the year 1871 was £180, 10s.; and the expenditure for the same period, £149, 16s.; the rate of municipal taxation being 5¼d. per head of the population. The local police consists of 1 sub-inspector, 1 head-constable, and 12 constables.

The chief interest attaching to this town centres round the fort or castle of the Rájás of Tikárí, which has a good earthen rampart, with bastions fit for guns, and a large wet ditch. Although now rather neglected, it might easily be put in complete order; and formerly it resisted many attacks. The Rájás of Tikárí rose into importance after the invasion of Nádir Sháh, and the dismemberment of the Mughul Government. Their earliest known ancestor, Dhir Sinh, a small landowner, was the father of Sundra Sinh, the first member of the family who obtained the title of Rájá. He gained this rank through the active support which he gave to Alí Vardí Khán, the *subahdár* of Bengal and Behar, in resisting the devastations of the Marhattás, and afterwards in putting down a dangerous rebellion in the city of Patná. As the new Rájá was as unscrupulous as he was bold, he soon found means to increase the family property, and obtained possession of *parganás* Okrí, Sanwat, Ekil, Bhiláwar, Dakhnair, Angtí, and Paharí, with parts of Amráthu and Máher, besides several other estates in various parts of Behar and Rámgarh. He was finally assassinated by the captain of his guard. Dr Buchanan-Hamilton asserts that Sundra Sinh left three sons—Buniád, Fatch, and Nehál, of whom the first succeeded as Rájá. But the three brothers were really nephews to Sundar, who adopted Buniád as his son. Buniád seems to have been a quiet man, and wrote to the English promising obedience; but this letter is said to have fallen into the hands of Kásim Alí, who summoned the Rájá to Patná, and put him and his brothers to death. Shortly before this event, Buniád's wife had been delivered of a son, named Mitrájít. Kásim Alí, hearing of this, sent a party to kill the infant; but the mother, having intelligence of their approach, concealed her child in a basket of dried cow-dung, and sent him in charge of a poor old woman to Dalíl Sinh, her husband's chief officer, who kept him in safety till after the battle of Baxár. Mitrájít Sinh lived always on good terms with the English. Under the administration of Shitáb Rái, he was deprived of nearly all his possessions; but these were afterwards restored, when Mr Law was Collector of Behar. His right also to the title of Mahárájá was recognised by the English.

On his death in 1840, the estate was divided between his two sons, Hitnáráyan and Madnáráyan Sinh, the former getting nine-sixteenths, and the latter seven-sixteenths of the property. Hitnáráyan received the *sanad* in 1845 by Lord Hardinge. Both brothers died without issue. Hitnáráyan was succeeded by his wife, Indrájít Kunr, who, in 1862 (by authority of her husband's letter, dated in 1859), publicly adopted her nephew, Bábu Rám Náráyan Krishna Sinh, son of Bábu Kailas Pati Sinh, a respectable landowner of Sáran District. The next of kin to the late Rájá, who were all descendants of Nihál Sinh, brother to Buniád Sinh, withdrew in writing all claims to the property for themselves and their successors. In 1870, the nephew's name was entered in the register without opposition, as owner of the estate *vice* the Mahárání. In 1873, he was made Mahárájá, receiving a presentation dress (*khilat*) worth about £350; and in the following year he was exempted from attendance at the Civil Courts. He died in 1875, leaving by will the whole property to his only daughter. The rental of the estate is estimated at £46,826, 10s., and the Government revenue is £19,250. The smaller property inherited by Madnáráyan Sinh, who also died without issue, was left between his two wives, Ráni Asmedh Kúnr and Ráni Sonít Kúnr. The latter adopted her nephew, Pratáp Náráyan Sinh, who is said to be entitled to the whole of his father's property; but the other wife has also adopted an heir, who claims his mother's share. This point has not yet been finally decided.

The following account of Rájá Mitrájít's estate, given by Dr Buchanan-Hamilton, is of special interest, as it tends to show that the practice of paying rent in kind, which is still common all over the District, was not long ago almost universal. "Perhaps fifteen out of sixteen of all the Rájá's estates are let by an actual division of the crop, without employing people to value it; so that leases are of little value, as they extend only to that which pays a money rent, and this is generally confined to a small space round each village that is watered from wells. The leases that have been granted have never been renewed, and most have been addressed to some chief tenant, with an '&c.' for the others. As it would be impossible for the Rájá to superintend such a collection without suffering the most enormous losses, he has farmed out the greater part of his rents, and this has given rise to considerable complaints of oppression; nor is the cultivation on his estates so good as might have been expected from the money he has expended in constructing reservoirs, canals,

and roads. Had his estates been let for a money rent, they might, with his prudence, have been managed entirely by his stewards without loss, and the tenants would have had no cause for complaint, while the rent would have been a stimulus to industry; nor is there the smallest reason to think that the Rájá is in the least inclined to oppress his own tenants."

The road from Gayá to Tikárí is metalled for a distance of about ten miles. Beyond the River Murahar there is an embanked road, but the bridges are in bad order, and not safe for carriages.

SHERGHÁTÍ, formerly the head-quarters of a Subdivision of the same name, is situated at the point where the Grand Trunk Road crosses the Murahar, in N. latitude 24° 33′ 24″, and E. longitude 84° 50′ 28″. The total population, according to the Census of 1872, is 7033; of whom 4459, or 2043 males and 2416 females, are Hindus; 2533, or 1045 males and 1508 females, are Muhammadans; and 21, or 14 males and 7 females, are Christians. The gross municipal income for the year 1871 was £150, 10s.; the expenditure for the same period, £134; and the rate of municipal taxation, fivepence per head of the population. The local police consists of 1 inspector, 1 sub-inspector, 2 head-constables, 16 constables, and 1 *sawár* or mounted constable. Before the East Indian Railway was extended to Patná, the position of this town on the Grand Trunk Road rendered it a very important place. The remains of the European residences, and the number of monuments in the graveyard, afford proofs of this. There are still to be found here the descendants of skilled artisans, workers in brass, wood, and iron; but the town is now retrograding. The Subdivision was broken up in 1871, and with the exception of an occasional subordinate in the Public Works Department, there are now no European residents. When this town formed part of the District of Rámgarh, it was a centre of crime, which led to the appointment of a special Joint-Magistrate in 1814.

Of the smaller villages or townships in this Subdivision, the most interesting is BUDDH GAYÁ or BODH GAYÁ, situated about six miles to the south of Gayá, a few hundred yards west of the river Phálgú or Nilájan. The ruins at this place are, perhaps, the most famous in the world; for it is acknowledged to have been the dwelling-place of Sakya Sinha, the founder of the Buddhist religion, who flourished in the sixth century before the Christian era. According to General Cunningham, Buddha had ascended a mountain

to the south-east of Gayá, called Prágbodhi, for the purpose of dwelling in silent solitude on its summit; but being disturbed by the tremblings caused by the fright of the god of the mountain, he descended on the south-west side, and went two and a half miles to the *pípál* (or fig) tree at Buddh Gayá. Midway in the descent there was a cave, where Buddha rested with his legs crossed. This cave is mentioned by the Chinese pilgrim Fa Hian (see Beal's *Fa Hian*, chapter xxxi.) Under the fig-tree the sage sat in mental abstraction for five years, until he obtained Buddha-hood. This celebrated *Bodhi drúm*, or Tree of Wisdom, still exists, but it is very much decayed. Just to the east is a massive brick temple, 50 feet square at the base and 160 feet high, which is the Vihár seen by Hiouen Thsang, another famous Chinese pilgrim, in the seventh century after Christ. The ruins, which are extensive, have been described by Dr Buchanan-Hamilton. They consist of two parts, situated north and south from each other. That to the north is the largest, being 1482 feet by 1006 in its greatest dimensions, and is called the Rájásthán or palace. It was probably the residence of Dharma Asoka, and certain of his successors on the throne of Magadha. Immediately south from the palace, and separated from it by a road, was the temple, which has left a ruin about 800 feet from east to west, and about 480 from north to south. The only part of the building which remains at all entire is the great *mandir* or shrine. This is a slender quadrangular pyramid of great height. The spire is on three sides surrounded by a terrace about 25 or 30 feet high, the extreme dimensions of which are 78 feet wide by 98 long. One end of this terrace towards the east formerly covered the porch, which has now fallen, and brought down part of the terrace with it. A stair from each side of the porch led up to the terrace, on which there was a fine walk round the temple, leading to the second story of the shrine in front, and to a large area behind, on which is planted the celebrated *pípál* tree (Ficus religiosa). This tree is described by Dr Buchanan-Hamilton as in full vigour, and not more than a hundred years old; but its present appearance almost justifies the supposition that it was planted by Dugdha Kamini, King of Ceylon, 2225 years before Christ. The Hindus say it was planted by Brahma. Around its root has been raised a circular elevation of brick and mortar, on which are placed a confused multitude of images and carved fragments of stone. It is on this terrace that the pilgrims deposit their offerings. The

interior of the shrine consists of a chamber. At the far end is a throne of stone, on which is placed a huge misshapen daub of clay, representing the deity. Above this chamber are two others, one on the level of the old terrace, and the other still higher; but the falling of the porch has cut off all communication with these chambers. Close by the temple is a large convent of Sanyásís. The *mahant* or abbot shows visitors over the convent after they have inspected the temple. It is a well built place, with a good garden, and a private school, which seemed to be well attended. The monks are celibates. On the death of the *mahant* there is a meeting of the *chelas*, who elect one of their own body who is considered most fit for the post. Their choice is also generally directed by the wishes of the last *mahant*, who before his death nominates the person he wishes to be his successor.

At KONCH, about fourteen miles to the north-west of Gayá, on the road to Dáúdnagar, is an old brick temple in the form of a quadrangular tower, containing a *lingá*, which is an object of worship. It is attributed to the Kol Rájás, but does not appear to be of very remote antiquity. There are other ruins in this District which are ascribed to the same founders, but with what truth I am unable to determine.

BUNIYÁDGANJ, opposite to, and a little below, Sáhibganj, is chiefly occupied by weavers, who make a fabric resembling *tasar* silk.

ATRI, to the north-east of Gayá, in N. latitude 24° 55′ 5″, and E. longitude 85° 17′ 40″, has a police-station, with a force consisting of 1 sub-inspector, 1 head-constable, and 8 constables.

BÁRÁCHATI lies nearly twenty miles south of Gayá, on the Grand Trunk Road, in N. latitude 24° 30′ 10″, and E. longitude 84° 50′ 28″. It has a local police force consisting of 1 sub-inspector, 2 head-constables, 14 constables, and 1 *sawár*, or mounted constable. There is a *dák* bungalow here. The neighbourhood was formerly famous for its shooting, and even of late years tigers have been seen in the neighbourhood.

DHOBI lies between Bárachati and Sherghátí. There is a *dák* bungalow here, and travellers between Gayá and Sherghátí usually go round by this village.

WAZÍRGANJ, to the east of Gayá, near the confines of the Nawádá Subdivision; and BELA, to the north of Gayá on the Patná road, are both important marts. The latter place used to be notorious for the number of robbers and other bad characters it contained.

BAKROR, on the Phálgú, opposite Buddh Gayá, was visited by

the Chinese pilgrim Hiouen Thsang. IMÁMGANJ is the only noticeable mart in the extreme south of the Subdivision.

JAHÁNÁBÁD SUBDIVISION.

JAHÁNÁBÁD, the head-quarters of the Subdivision, is situated in N. latitude 25° 13′ 10″, and E. longitude 85° 2′ 10″, on the Patná branch road, 31 miles due north of Gayá, and rather more than half way to Patná. It contains a population of 21,022 persons; of whom 12,413, or 5883 males and 6530 females, are Hindus; and 8609, or 3212 males and 5397 females, are Muhammadans. The gross municipal income for the year 1871 was £75; the expenditure, £81 18s.; and the rate of municipal taxation, less than one penny per head of the population. The local police consists of 1 sub-inspector, 2 head-constables, and 12 constables. Dr Buchanan-Hamilton states that in his time the town contained about 700 houses; and that, besides the cloth factory, there was also a native agency for the manufacture of saltpetre.

Lying as it does on the direct road midway between Patná and Gayá, Jahánábád has continued to increase in size and importance, though the old cloth trade has dwindled away. Three brick houses, one of which is said to have been built by the Dutch, are all that remain of what was once a flourishing trade. About 1760, when a central cloth factory of the East India Company was established in Patná, Jahánábád formed one of the eight smaller factories connected with that town. The system adopted for the payment of wages was one of advances; and the weavers worked off their advances by supplying country cloth of different degrees of fineness at fixed rates. Dr Buchanan-Hamilton found the Jahánábád factory thriving, and mentions the introduction of a system by a late manager of the factory, by which advances were obviated; each of the 2200 weavers attached to the factory, who received 4s., engaged to work for the Company alone, and was paid on the presentation of the cloth according to its quality. Soon after this the factory must have languished, and eventually been abolished; for local tradition asserts that the Company's connection with the factory was abandoned fifty-five years ago. But the industry did not entirely cease at the same time. Up to twenty years ago, a considerable export trade in cotton cloth was carried on in this neighbourhood; but as soon as Manchester entered into competition, the trade failed. It was

cheaper for the weaver to buy English thread, and for the consumer to buy Manchester piece-goods, than the produce of his own neighbourhood. Large numbers of the Júláhá or weaver class still live near the town, though, strangely enough, not one is mentioned in the Census Report of 1872. The town is situated on the right branch of the Murahar river, generally called the Dardha, and during the floods a large tract of country is laid under water. The usual official buildings are on the south side of the river. The jail, which has lately been completed, is built with the latest improvements. There is a good *dák* bungalow, and an inspection bungalow, between the river and the residence of the subdivisional officer. The dispensary and post-office are on the north side of the stream.

ARWAL is situated in N. latitude 25° 14′ 43″, and E. longitude 84° 42′ 32″, on the river Són, due east of Jahánábád, near the confines of Patná District. In Dr Buchanan-Hamilton's time this town was famous for its sugar and paper manufactories, but the latter industry is now almost extinct. The present importance of the village is due to its being the centre of the only indigo concern in the District, and to its position on the Patná Branch Canal. The local police force consists of 1 sub-inspector, 1 head-constable, and 10 constables.

The Kághazí Mahalla or Paper Quarter, of Arwal, which was once famous throughout Behar, rivalling the larger manufactory at Saháran in Sháhábád, is now a heap of ruined houses, which still shelter the remains of a numerous population, once busy and prosperous. It used to have a wide market before Serámpur was ever heard of. As late as 1811, these papermakers were in easy circumstances; and large quantities of paper were exported both down the Ganges, and across Sháhábád, Mírzápur, and Benáres, into the North-West Provinces. In the village of Sipáh alone, 400 families were employed in the manufacture. Of that large number, only four remain. The process of manufacture will be described on a subsequent page. There are two considerable sugar manufactories. Weeds from the Són are used for refining; but the finer kinds of sugar are not now manufactured here. The home market absorbs nearly all the produce.

TEHTA, a village on the Patná branch road, about seven miles south of Jahánábád, is chiefly remarkable as being the head-quarters of an Opium District. The Sub-Deputy resides generally in Gayá, except during the spring season, when the cultivators bring in their opium to be weighed and packed for transmission to the central factory at Patná.

The other places of interest in this Subdivision have been thus described by Mr Bourdillon:—"Many of the villages in the Subdi-

vision of Jahánábád show evidence of former importance. Dharawath (in the south-east) was the head-quarters of a *tahsíldár* under the *subahdár* of Behar. It contains a fort built on a mud mound, with mud walls of great thickness, and masonry gateways pierced for musketry. Ruins of similar forts exist at Kínjár on the Púnpún, and at Súnera; Bilkhúra, Shishamba, Tilpa, and Húlásganj have all a local history of interest. . . . . But the archæological interest of this Subdivision centres in the Barábár Hills, which stand at its south-eastern corner. The highest peak of these hills is crowned by a temple of great antiquity, sacred to Sidheswára, which contains a *lingá*, said to have been placed there by Bárá Rájá, the Asar king of Dinájpur, whose bloody wars with Krishna still live in the traditions of the people. From this peak, which rises on one side almost perpendicularly to a considerable height, there is a fine view over the country. In the month of Bhádo (September) a large fair or *melá* is held here, which is exclusively attended by men. High upon the peak of Barábár an extempore *bázár* is fitted up, and a brisk trade is driven in petty articles of all kinds, especially in sweetmeats and offerings for the god. The visitors begin to arrive with daylight, and spend the day on the hill. The night is devoted to the worship of the image, and in the morning the crowd of pilgrims begins to melt away. Judging from what I saw at my visit in 1873, the fair is not so numerously attended as in Dr Buchanan-Hamilton's time, for he describes the plain of Rám Gayá as filled with the pilgrims; but I calculate that between 10,000 and 20,000 visitors from all parts of Behar passed the night on the mountain. The show of *fakírs* was very curious, and as studies of the combination of dirt and sanctity, they were particularly worth the attention of an artist. To the south, and near the foot of this hill, the path up which is freely adorned by images of all kinds, lies a small recess enclosed on two sides by the mountain, on the third by an artificial barrier of stone, and on the fourth by a long low ridge of granite. Here in the solid rock have been cut the remarkable caves, which have given the name of *Sátghar* to the glen. These four extraordinary caves in this part of the mountain average thirty-two feet by fourteen feet; and three out of the four are chiselled to a wonderful polish. The fourth is still unfinished. Inscriptions in the Pálí character fix with certainty the date of the excavation of these caves. The oldest was dug in the year 252 B.C., and the latest in 214 B.C., so that they have been in existence for more than two thousand years. Not far

off is the sacred spring called the *Patalgangá;* and in another spur of the hill, known as *Nagarjuní*, are the three other caves which complete the 'seven caves.' Still further south, at the base of the rugged peak of Kauwádol (the 'crow's rocking-stone'), is an enormous figure of Buddhá; while the great tank called Chando-khár-Tál at Dharáwath, with its *siwálá*, containing a fine figure of Bhairab, and the numerous figures and sculptures to be found throughout these hills, give them a great interest to the antiquary. These antiquities have been fully described by both Dr Buchanan-Hamilton and General Cunningham.

"Not far from these hills lies another natural curiosity, which has altogether escaped the notice of General Cunningham, although Dr Buchanan-Hamilton has cursorily noticed it. About nine miles to the north-east of the Barábár Hills, and three miles from Húlásganj, lies the village of Dapthu, which must formerly have been a place of religious celebrity, and which still contains the ruins of some handsome temples, well worth a visit. To the north of this village, again, and about two miles distant, just within the Gayá boundary, is an extraordinary monolith in the open fields. It consists of a granite column, measuring 53¼ feet in length by an average of 3 feet in diameter. The capital and pedestal are quadrangular; the former is 86 inches long and 36 in diameter, while the base is 70 inches long and 40 in diameter. The shaft has 16 plain sides; at 38½ inches above the pedestal, it contracts its diameter suddenly by about 3 inches. This immense column is lying horizontally on the ground, pointing north and south; about half of it is below the surface of the field. The granite of which it is composed is exactly similar to that of the Barábár Hills, and there can be no doubt that it was originally quarried there. Local tradition asserts that Rájá Sur Sinh, who reigned in the Himálaya when the world was young, sent two divine messengers to bring this column from Lanka to be set up in a huge tank at Janakpur. But the gods loitered or wearied on the road, and after travelling all night, day broke on them here, and they were forced to leave their burden, to be a wonder and token to all time. Two impressions, one at each end of the pillar, mark the places where the adamantine heads of the heroes wore away the solid granite. The column possesses some sanctity. On feast-days and fast-days, and on the family festivals of the neighbouring villagers, offerings are made to the stone. Of its sacred character there can be no doubt, for it is related that Rájá Mitrájít Sinh came to try and

remove the column to Tikárí; but the excavations made by day were filled up during the night by ghostly hands, and the awestruck monarch, desisting from his impious attempt, bestowed the five *bighás* of land which immediately surround the stone as an endowment for a guardian Bráhman."

NÁWÁDA SUBDIVISION.

NAWÁDÁ is situated on a branch of the Dhanarji river, in N. latitude 24° 52′ 42″, and E. longitude 85° 35′ 1″, in the centre of the Subdivision of which it is the head-quarters. The population is under 5000; but as almost the whole trade of the neighbourhood must pass through this place, it should rise in importance. The only metalled road in the Subdivision, which runs north and south between Behar and Rájaulí, passes through the town, and a good but unmetalled road joins it to Gayá. During the famine of 1873–74, this road was extended east to the confines of the Subdivision. Two miles beyond the frontiers of the adjoining District there is a road which extends to Monghyr; and if a junction were effected between these two roads, there would be a direct route from Monghyr to Gayá. Another important mart, Wárisalíganj, was also connected with Nawádá during the famine year.

Nawádá, which is probably a corruption of Nauábádah, has but little historical interest. Before its acquisition by the Company, it was ruled by the nearly independent Rájás of Hasúá. After the Settlement, and previous to the creation of the Subdivision in 1845, the whole neighbourhood was in great disorder. The only police station was at this place, and the entire force for the Subdivision consisted of a *dárogá*, two or three subordinate officers, and about twenty constables. The present regular force consists of 1 inspector, 2 sub-inspectors, 2 head-constables, and 16 constables.

HASÚÁ is situated to the south of the Gayá and Nawádá road, about fifteen miles from the latter town, in N. latitude 24° 49′ 43″, and E. longitude 85° 27′ 35″. The Census Report returns the population at 6119; of whom 4963, or 2426 males and 2537 females, are Hindus; 1088, or 482 males and 606 females, are Muhammadans; and 68 belong to other denominations. The gross municipal income for the year 1871 was £120, 4s.; and the expenditure for the same period, £85, 16s.; the rate of municipal taxation being 4¾d. per head of the population. Before 1845, the town

was a centre of disorder; cases of robbery and dakáití occurred every day, to prevent which an outpost in charge of a *jamadár* was established. Afterwards, a *barkandáz* or petty officer was posted at Hasúá, who had no authority to hold investigations in criminal cases, but simply informed the *dárogá* or head police officer at Nawádá of any occurrence. The present Outpost was created very lately. Hasúá, as mentioned above, was the abode of the Rájás of Hasúá. Previous to the Permanent Settlement, Námdár Khán, the Rájá, and Kámdár Khán were *amíls*. The former owned 14 *parganás* and 84 *ghátwálí gadis* or rent-free tenures, which extended beyond the confines of the District into Patná and Hazáribágh. Ikbál Alí, the nephew of Námdár and son of Kámdar Khán, was called upon to take the Settlement from Government for these lands village by village; and on his refusal, it was made with the cultivators. There is a document extant signed by Ikbál Alí, in which he complains of the great difficulty he had in keeping order among the Rájwárs, Ghátwáls, and Bábhans of these parts. The trade is chiefly in agricultural produce.

RÁJAULÍ is situated in the extreme south-east of the District, in N. latitude 24° 39′, and in E. longitude 85° 32′ 25″. The population, according to the Census Report of 1872, is 5012; of whom 4171, or 2006 males and 2165 females, are Hindus; and 841, or 391 males and 450 females, are Muhammadans. The gross municipal income for the year 1871 was £57, 4s.; and the expenditure, £75, 4s.; the rate of municipal taxation being 2¾d. per head of the population. The police force consists of 1 sub-inspector, 1 head-constable, and 12 constables. The town is connected with Behar town by a metalled road, which passes through Nawádá. Talc (or rather mica) is brought down from Hazáribágh District, and sent to Calcutta, Lucknow, Benáres, &c. The Subdivisional Officer estimates the yearly amount at 178 tons, worth about £2500. *Ghí* or melted butter is made here, and sent in skin-bags (*champás*) to Calcutta; jungle produce from the adjacent hills is also brought for distribution.

WÁRISALÍGANJ, ten miles from Nawádá, with which town it has lately been connected by an unmetalled road, is one of the chief marts in this Subdivision. Linseed and saltpetre are the principal exports. The Subdivisional Officer estimates that the yearly manufacture of saltpetre is 2000 *mans* (72 tons), which is sold in Calcutta for £800. The process of manufacture will be described on a subsequent page.

The other marts in this Subdivision are at Pakríbaránwan, Akbarpur, Nemdárganj, Kádírganj, and Gobindpur. At Kádírganj a coarse silk-cloth is manufactured; *ghí* is exported from Gobindpur and Kawakhol; and at the former place there is a brisk trade in firewood. Betel-leaf is exported from Tungi, and the small villages of Deodha and Dhola. The archæological interest circles round Giriyak, which lies just north of the present boundaries of the District. Some account of the ruins at this place will be given in the Statistical Account of Patná.

AURANGÁBÁD SUBDIVISION.

DÁÚDNAGAR, though not the administrative head-quarters, is the chief town in this Subdivision. It is situated on the Són, about forty miles north-east from Gayá, in N. latitude 25° 2′ 8″, and W. longitude 84° 26′ 25″. The population, according to the Census Report of 1872, is 10,058; of whom 7973, or 3985 males and 3988 females, are Hindus; and 2084, or 966 males and 1118 females, are Muhammadans. The gross municipal income for the year 1871 was £206, 14s., and the expenditure £237; the rate of municipal taxation being 5d. per head of the population. The local police consists of 1 sub-inspector, 2 head-constables, and 10 constables. Dr Buchanan-Hamilton describes Dáúdnagar as a large country town, which, including Ahmadganj, contained about 8000 houses; but a very poor place. The greater part of the town consists of miserable crooked lanes, and even the best streets are generally irregular, terminating in a lane or interrupted by a hovel. Dáúd Khán, in the part of the town named after him, erected a handsome inn (*sarái*) surrounded by a rampart of brick, with battlements and loopholes, and strengthened at the corners by bastions. This building has two large gates, and was probably intended for a stronghold, and called an inn to avoid the jealousy of Government. Ahmad Khán, the son of Dáúd, built a real inn in the part of the town which has taken his name. He allowed the innkeepers to build their huts along the sides of a long, wide, straight street, which he secured at each end by a mud gate, where a guard was placed to protect the travellers. The only other public buildings worth note are a small Imámbárá, and what is called a *chautárá*, where the descendants of the above-mentioned chiefs used to sit and transact business. The *chautárá* consists of three stories, gradually decreasing in size, and each sur-

rounded by an open gallery covered by a pent-roof. It is a mean-looking place, made of mud with wooden posts and a tiled roof; and looks as if it would soon tumble to pieces. In Dr Buchanan-Hamilton's time there was a cloth factory dependent on the Commercial Resident at Patná, and a factory of the Opium-Agent at that city. The cloth factory has been abolished, but the manufacture of cloth is still continued. The Deputy-Collector is of opinion that the introduction of English cloth, and the continued use of Dacca muslins, has not led to the decadence of the trade of the country weaver here to such an extent as in Lower Bengal and Orissa. "The stout class of cloths which these men weave is in great demand; and the better condition of the weaver is proved by the fact that very few of them during the last season of scarcity were compelled to come to our relief works." Coarse carpets and blankets are also manufactured here. Situated as the town is on the banks of the Són, there is a certain amount of river trade with Patná. This should be increased after the opening of the canal, which passes close by the town. Four miles out of Dáúdnagar, on the road to Gayá, is situated a beautifully-carved temple. The work was performed at Mírzápur, and put up here a few years ago.

AURANGÁBÁD, the head-quarters of the Subdivision, is a long straggling town on the Grand Trunk Road, about fourteen miles from the Són river, and thirty from Sherghátí, in N. latitude 24° 45′ 3″, and E. longitude 84° 25′ 2″. The houses are chiefly made of mud; and some of them are adorned with carved wooden galleries. There are no remarkable temples or buildings. Besides the court-houses and jail, there is a school, dispensary, and inspection-bungalow. There is a fair-sized distillery here, and a good deal of native liquor is manufactured. The trade of the place is not important, consisting chiefly of food-grains, oil-seeds, leather, lacquered ware, glassware and candles.

DEO, about six miles to the south-east of Aurangábád, in N. latitude 24° 39′ 30″, and E. longitude 84° 28′ 38″, is the seat of the Deo Rájás, who are one of the most ancient families in the District. The present Rájá, Jai Prakásh Sinh K.C.S.I., traces his descent from Maháráját Rai Bhán Sinh, a younger brother of the Ráná of Udaipur, one of the Sesodia Rájputs. This prince, on his way to the shrine at Jagannáth, encamped at Umga, on the Grand Trunk Road, fourteen miles to the east of Aurangábád. There was a hill-fort here, the chief of which had recently died, leaving an old and helpless widow, who was unable to keep order over her mutinous subjects.

On hearing of Bhán Sinh's arrival, she put herself under his protection, adopting him as her son. He soon made himself master of Umga *garh*, and quelled the incipient rebellion. After his death, two of his descendants ruled here, but the fort was subsequently deserted in favour of the present seat of the family at Deo. Rájá Chhatarpatí, from whom the present Rájá is the fifth in descent, was the first to espouse the cause of the English. In the contest between Warren Hastings and Chait Sinh, the Rájá of Benáres, the Deo Rájá being too old to take the field in person, sent his son Fatah Náráyan Sinh to join the English forces under Major Crawford. He afterwards aided the English under Major Russel in the war with the Pindáris. For the former service, the young Rájá was given *nankar*, or rent-free tenure of eleven villages. His subsequent services were rewarded with the Ráj of Palámau, which was afterwards exchanged for certain villages in the District of Gayá, yielding a profit of £300 a year. The successor of Fatah Náráyan Sinh was Gaushám Sinh, the grandfather of the present Rájá. He also took the field with the British forces against the mutineers at Surgujá, and received in recompense, a second time, the Ráj of Palámau. His son, Rájá Mitra Bhín Sinh, rendered good service in quelling the Kol insurrection in Chutiá Nágpur, and was rewarded with the remission of £100 from the Government revenue accruing from the Deo estate. The services of the present Rájá during the Mutiny of 1857, and the aid he afforded to Colonel Dalton in quelling the insurrection in Chutiá Nágpur, were recognised with the titles of Maháráját Bahádur, and the order of the Star of India. He was also granted the *jágír* or rent-free tenure of the *parganás* of Roh and Samái, and the village Bámhandíh, in *parganá* Sherghátí, yielding an annual revenue of £1046, 25s. There is a famous temple at Deo called the Suráj Mandil. Thousands of people collect here twice in the year to hold the *Chhat* festival in honour of the Sun-god. One of the ceremonies consists in fastening a number of cords to a hook in the roof of the temple, which are extended to represent the rays of the sun. The ruins of the old fort at Umga still exist, near the village of Madanpur on the Grand Trunk Road. There is also a temple here of great antiquity.

The chief marts in this Subdivision are Chirkánwan, and the adjoining village of Rafíganj; Obra on the Púnpún, a place famed for the manufacture of carpets, and Nabínagar in the extreme southwest of the District, also on the Púnpún. Near Nabínagar is the residence of the Chandra-ghar Bábu, who was presented by Govern-

ment with a sword for his services during the Mutiny. The only other place that need be noted is Bárun, on the Són, situated in N. latitude 24° 51′ 35″, and E. longitude 84° 15′ 57″. The river at this point is crossed by the Grand Trunk Road. During the rains the causeway, on which the road is made, lies under water, and travellers must use the ferry. About half-a-mile south of the causeway has been constructed an *anicut* or weir, which is to divert the waters of the Són into the Eastern and Western main canals. An account of this weir and the works in connection with it will be found in the Statistical Account of Sháhábád District.

I close this sketch of the towns and villages of Gayá District with an account (taken from General Cunningham's *Ancient Geography*) of the travels of Hiouen Thsang, the famous Chinese pilgrim, who visited India in the seventh century of our era. At that time this District formed part of the great kingdom of Magadha, which extended south of the Ganges from Benáres to Monghyr, and southwards as far as Singbhúm. The pilgrim had been in Nepál, and entered Magadha about 20th February 637, A.D. After visiting Patná, he marched south thirty-three miles to Ti-lo-tse-kia, or Tiládaka, which was almost on the site of the village Tilárá, on the east bank of the Phálgú; thence south again for thirty-two miles to Buddha's Mountain, which is some three miles to the north of Wazírganj. Thence, after visiting the large monastery at Gunámati near Nidáwat, and Sílabhadra, another monastery on an isolated hill, probably near the village of Bitháwa, he went south-west to Gayá. He found that place thinly peopled, but containing a thousand families of Bráhmans. On his way to Buddh Gayá, he made a detour to Po-lo-ki-pu-ti, or Prágbodhi, a hill on the east bank of the Phálgú. After paying his respects to the tree of wisdom, the pilgrim crossed the river again to Bakror, where there was a *stupa* named Gandhahasti, or the scented elephant, and also a tank and a stone pillar, the ruins of which still exist. The pilgrim then marched north-east in the direction of Rájágríha. His way led him by several sacred hills, which he duly visited and described. The rest of his journey was in Patná District, and need not be dwelt upon here.

THE MUTINY IN GAYÁ.—The following paragraphs are condensed from Sir J. W. Kaye's *History of the Sepoy War in India*, vol. iii., pp. 151–159:—

The mutiny of the Sepoy regiments at Dinápur on July 25, 1857, and the march of the mutineers into Sháhábád District, have been

described in the Statistical Accounts of Patná and Sháhábád. Mr Tayler, the Commissioner of Patná, on receiving news of the disaster which had befallen Dunbar's relieving party near Arrah, gave orders to the chief officers in his Division to withdraw their establishments into the city of Patná.

"In the month of July 1857, the two chief British officers stationed at Gayá were Mr Trotter the Judge, and Mr Alonzo Money the Magistrate of Behar. There had, ever since the commencement of the convulsions in Upper India, been indications in the District of an unquiet spirit pervading more or less all classes of the community, and strongest, perhaps, among the Hindu *zamíndárs*. In the city itself the Bráhmans had been busy, industriously disseminating the fiction, so rife in all parts of the country, of the mixture of the bones or blood of swine and oxen with the *atta*, or flour, in the *bázárs*. It seemed to be one of their principal objects to corrupt the Sikh soldiery who were posted there, and to win them over to the rebel cause by these fabrications. When it was found that this was of no avail, they ostracised the Sikhs, declaring them to be Christians. It became necessary to suppress these machinations with a strong hand; so a carpenter, against whom there was proof of having attempted to corrupt two Sikh soldiers, was hanged in the most public manner before all the troops and the police in the place. The example had a salutary effect in the city.

"When news reached Mr Money that the Dinápur regiments had revolted, he bethought himself of active measures of defence. 'The mutiny of Dinápur,' he wrote to the Bengal Government, 'has thrown Gayá into a ferment. There is nothing, however, to be apprehended from the townspeople. They are surrounded by a new and strong police, and have a wholesome dread of the forty-five English and one hundred Sikhs. The present causes of apprehension are two—the inroad of any large number of Dinápur mutineers, or the approach of the Monghyr and Deoghar Fifth Irregulars, who are sure to rise, I imagine. . . . If the mutineers, or any portion of them, come this way, they will either remain in the District and be joined by disaffected *zamíndárs*, or they will make for Gayá. There are plenty of *zamíndárs* who would join them, if they once got the upper hand; but none, I think, that will hazard life and property before that. The following is our plan of operations:—Any body of the mutineers under 300 or 350, are to be met about two miles from the town; 45 English, 100 Sikhs, and 40 *najíbs*, besides four or five residents,

will oppose them. I shall put the *najíbs* between the Sikhs and the English, so they must be staunch or be cut to pieces. The mutineers would be dejected and tired after a long march, and I have no doubt of giving them a good thrashing. If they come in large numbers, I shall place the treasure in a brick-house, which is being provisioned, and we will defend it with the same numbers as above.'"

Affairs were in this state, when news of Dunbar's disaster having reached Patná, Mr Tayler issued the orders of which I have above spoken. How those orders were received at Gayá cannot be better told than in the words of the Magistrate himself:—

"'On the 31st of July,' wrote Mr Alonzo Money, not long afterwards, 'I was sitting in my room, talking to the *subahdár* of the *najíbs*, when a letter, marked 'urgent' and 'express,' was put into my hands. I opened it; it was from the Commissioner. It contained a telegraph message from the Government, and an order for me. The message spoke of the defeat of Dunbar's party near Arrah, and continued: 'Everything must now be sacrificed to holding the country and the occupation of a central position.' The order desired me and the other civil authorities to come with all our force to Patná, making our arrangements as promptly and quickly as possible. It contained an injunction to remove the treasure, if doing so endangered not personal safety. 'What does the Commissioner Sáhib say?' asked the *subahdár*. I made some excuse, and after a minute or two sent him off. I then despatched a circular round the station, and within an hour every one was present. It was agreed that we should start at five that evening. . . . . At six we started.' They went, leaving everything behind them—seven or eight *lákhs* of rupees in the treasury, and a gaol gorged with criminals; leaving the station and all that it contained under the charge of the *dárogá* and the *subahdár* of the *najíbs*, and set their faces towards Patná in obedience to the orders they had received. But the orders were that they should not abandon the treasure unless their lives were endangered by the attempt to remove it; and there were those at Gayá who thought that they might have safely remained to complete their measures for the safe custody of the coin.

"But they had not ridden more than two or three miles, when Alonzo Money fell into conversation with a gentleman of the Uncovenanted Service named Hollings. He was an officer attached to the Opium Agency, and he had no duty demanding his return to Gayá. But he felt acutely the degradation of the sudden abandon-

ment of the station. Mr Money was moved by kindred feelings. So these two brave men determined to return to Gayá, and see what could be done to save the property of the Government, and lessen the discredit of this precipitate retreat. Whilst, therefore, the rest went on to Patná, Money and Hollings went back to the station which they had so lately quitted. They found things nearly as they had left them. The treasure remained intact; the gaol held fast its prisoners. Up to this time the *najíbs* had faithfully fulfilled their trust. The return of the Magistrate seemed to give confidence to the people. Many of the most respectable inhabitants waited on Mr Money, and welcomed him back with expressions of joy. But when, as a measure of precaution, not unwise in itself, he burnt the Government stamped paper, the first feeling of confidence subsided, and presently the *najíbs* rose against us.

"It was now plain that the position of these gallant Englishmen was one of no common difficulty and danger. Not only was there, as far as their information then extended, a prospect of being visited by the Dinápur mutineers and the insurgent rabble under Kuar Sinh, but they were threatened more imminently by an incursion of mutineers from Hazáribágh, where the native troops had also revolted. The first step, therefore, to be taken was to recall the detachment of Her Majesty's Sixty-fourth, which had left Gayá just before the European exodus; and this done, the treasure was to be secured. Every effort was made to collect carriage for the transport of the coin, and on the 4th of August the convoy was ready to depart. But in what direction was it to proceed? The order (it has been shown) which Money had received was that he should convey the treasure to Patná, if it could be done without endangering European life. And this was the course which, in the first instance, he had resolved to pursue. But when false rumours came from Dinápur that a body of mutineers was marching on Gayá, and that martial law had been proclaimed in all the Behar Districts, there seemed to be little hope of so small a party, heavily encumbered, reaching Patná in safety. It was determined, therefore, at a council of civil and military officers, that the better course would be to take the Grand Trunk Road to Calcutta—a far longer but a safer journey. So the treasure party moved out from Gayá, under command of Captain Thompson.

"That night the little party was attacked by a mixed crowd of gaol-birds and gaolers. The escaped prisoners, and the *najíbs* who

should have forbidden their escape, had made the expected combination, and had come to seize the treasure. Although it was a night-attack, it was not a surprise. Thompson's men were ready for them, and they gave the would-be plunderers a warm reception; some of them were shot down, and the rest were glad to carry their lives back with them to Gayá. From that time Money went on his way uninterrupted and unmolested; and in the middle of August he rode into Calcutta, and delivered over to Government the large amount of treasure which he had rescued from the clutches of the insurgents. Among the exploits of the war scored down to the credit of the Bengal Civil Service, there are few which at the time excited more enthusiasm than this. The Governor-General and his colleagues commended the conduct of Alonzo Money, and sent him back to Gayá with enlarged responsibilities and increased emoluments. Mr Hollings also had substantial reasons for knowing that his conduct was approved by the higher authorities."

Village Institutions and Officials.—This subject, so far as concerns the southern Districts of the Patná Division, has been fully treated of in the Statistical Account of Patná District.

The only village official which is peculiar to the District is the *digwár* or road-policeman. I am unable to discover when these men were first appointed; but the general belief appears to be that the office was created early in the present century, owing to the frequent occurrence of accidents to travellers on roads and hill-passes. I am inclined, however, to assign a later date, as *digwárs* are never mentioned by Dr Buchanan-Hamilton, and it is improbable that he would have overlooked such a peculiar institution. They were apparently first used as guardians to travellers through the hill-passes, and afterwards others were placed on the different lines of communication. Their pay varies from Rs. 2–8 to Rs. 3, or from 5s. to 6s. a month, and every landowner living within a radius of two miles of the *digwár's* hut is liable to contribute his share. Their present number is said to be 122 men, maintained at a total annual cost of £786, 12s. Of these, 67 are in the Sadr Subdivision, 42 in Nawádá, 8 in Jahánábád, and 5 in Aurangábád. They are posted at intervals of a few miles along all the principal roads. Of late years they have been armed with drums, the sound of which is intended to accomplish the double purpose of frightening away robbers, and of encouraging the timid traveller by night with evidence of their vigilance. It is an undoubted fact that highway rob-

bery, which was at one time extremely prevalent, has almost entirely ceased since the introduction of the *digwárí* system. The Sub-divisional Officer of Aurangábád writes of "*digbars*, commonly called *baráhils*, or the lords of the sides or marches," as ancient communal officers appointed for the protection of the village crops.

In this District, where rent is generally paid in kind, the village officials receive a percentage of the crops in lieu of a money payment. "The carpenter and blacksmith," according to Mr Bourdillon, "for a consideration of 10 lbs. of rice per annum from each cultivator, work for him without further payment, the cultivator providing the wood and iron. The potter provides tiles in return for one *chhaták* per *man* (or about one-sixth per cent.) of grain from each cultivator. The washerman and the barber, for a yearly payment of 10 lbs. of rice from each household, discharge their duties; but the washerman is further remunerated by receiving from many castes the cloths used at the *holi* festival, and in common with the barber is remunerated either by cloths, money, or food at weddings and funerals. Moreover, the barber receives one-twentieth part of every dowry in return for his labours in bringing about the marriage. Lastly, the cobbler at the beginning of the year makes over to each cultivator the leather for the yoke and a whip-thong, and receives in return from each man 2½ lbs. of grain. A remarkable result of this system is that the village artisan is a sharer with the cultivator in the fortunes of the season; and in times of scarcity, when the villagers cannot pay their dues, these are the first persons, excluding the absolutely destitute, upon whom distress will fall."

Abwábs, or Customary Cesses.—Besides the above-mentioned payments, there are a number of customary cesses, sanctioned by immemorial antiquity, paid at harvest-time by the cultivator to the landlord or his servants. The ordinary tenure of land, which will be described at length on a subsequent page, is analogous to the *metayer* system, half the real or estimated out-turn of the crop at each harvest going to the landholder and half to the cultivator. But before the cultivator can take his half-share of the produce, numerous demands have to be satisfied. These will vary in number and amount with the temper of the landowner, and the extent of the cultivator's power of endurance; but the following fees are generally demanded and paid without much reluctance:—(1) *Dáhiak* (literally 10 per cent.) is taken by the landlord as compensation for dryage and wastage. (2) *Manseri*, an extra *ser* in each *man*—that is, 2½ per cent., is often taken

by the landlord in lieu of *dahiak;* but sometimes both are demanded. (3) *Sídhá* (literally "daily food"). According to Mr Bourdillon, this is taken at the time of sowing by the landlord's agents, at the rate of 2½ lbs. of rice, with condiments to match, from each cultivator. Mr Beames puts it at 10 lbs. from each house; but the amount of these taxes constantly varies, and the rates which prevail in one year may be changed in the next. (4) *Mángan* is taken by the same agents at harvest-time. Mr Bourdillon puts the amount at 6¼ *sers* for every 15 *man*—that is, about 15 per cent. from each cultivator; while Mr Beames rates it higher, at 80 lbs. for each plough owned by a cultivator. (5) *Nocha*, or, "plucking," is taken by the *baráhil*, at the rate of 2 *chhatáks* per *man*, or about ⅓ per cent. (6) *Fihí*, a corruption of *fihal*, "each plough," is a fee taken to cover the expense of the landlord's visitors. (7) *Salámí* is a fee often demanded by the landlord, on granting a new lease or renewing an old one. (8) *Hujatána*, literally "that which is disputed," is a fee given to the village accountant upon signing the quittance for rent. (9) *Dandidárí*, or, as it is called in the Subdivision of Nawádá, *sonárí*, is the commission paid to the weigher of the produce, who himself, according to Mr Beames, pays half of what he receives to the landlord. According to Dr Buchanan-Hamilton, the hereditary mendicants are usually supported by receiving a portion of the weigher's commission. (10) *Vishnu parít* and *agaun* are names given to the percentage of crops which is made over to the Bráhmans. The former is taken entirely from the cultivator's share, while the landowner helps to pay the latter tax.

The preceding cesses are paid by cultivators only; but other classes are not exempted from the following:—(1) There are certain fees still claimed by the landlord to cover the expense of converting native money into the coin of the realm; such as *báttá kalahdár* for the conversion of copper money into *síkká* rupees, and *báttá naiazarb* for the conversion into the rupees now in use. (2) *Bardáná* is paid by the owners of pack-bullocks, at the rate of 3d. for each bullock. (3) *Mutharfa*, or house-rent, is levied from all tradesmen at the rate of 9d. a year. (4) *Tolái* is taken from all petty traders resorting to fairs, at the daily rate of one *chhaták* of oil, salt, or tobacco, &c. (5) *Jalkar* is a percentage on all fish caught in the village reservoirs or artificial channels. (6) *Bankar*, a similar percentage on jungle produce. (7) *Rasúm gilandází* is taken from the wages of the workmen who are employed in constructing an embankment on the estate. (8) *Rasúm tárí* is taken from the keeper of

every liquor shop, who sometimes has to pay a sum equal to the Government demand. (9) *Káh chardí* is a fee for leave to pasture cattle on an estate.

All these various demands are not invariably levied. In times of scarcity most are remitted; but in years of plenty even more will be extorted on various pleas, such as to pay the expense incurred by the landlord in marrying one of his relations, or to cover the amount of a new tax levied by Government. In fact, the cultivator is deprived by his landlord of all but the barest necessaries; and he is so ignorant, that he never thinks of applying for legal redress.

Rural Serfs, though not peculiar to this District, are more common here than in the richer District of Patná, and may be described in this place. Dr Buchanan-Hamilton speaks of slaves called *nafar* and *laundí* as being very numerous, but not in a very wretched condition. In most parts of South Behar it was considered disgraceful to sell this kind of property, but slaves were sold in Gayá. Dr Buchanan-Hamilton states that slaves formerly fetched a rupee for each year of their age until they reached twenty, when they were at their highest value; but that the price was higher in his time. The greater part were Kurmís or Dhánuks. Slaves belonging to Muhammadans formed a distinct class, and were called *molázádás*. He estimated their numbers for Behar at 2850 families. Mr Bourdillon, in his Report, speaks of these *laundís* or *ghuláms* as virtually household slaves. "Many have for generations known no other status, and wish for no change in their condition. The slave children born in the house are the property of the householder. The girls, especially in Muhammadan houses, become the concubines of their master or his sons; the boys are their companions and servants. In return for their services, the householder is bound to clothe and feed them, and to bear the expenses of their marriage; but they are incapacitated for acquiring property, and can only terminate their slavery by flight or manumission. The half-enslaved *kamiás* form the landless day-labourers of these parts. For the sake of a few rupees, a man will bind himself and his family to work for another for a year, on the understanding that if the loan with interest is not paid before the following June, the engagement is to run for another year, and that the debts of the father do not cease with his death, but are inherited by the son. Thousands of these debts are never paid, and the landlord claims for generations the work of his dependants. These people are, as a rule, well and even kindly treated; for

they can always relieve themselves of a tyrannical master by leaving him—a disaster which the master always endeavours to avoid. Counter-claims to the services of a workman of this kind are not uncommon, and are fiercely contested." The Subdivisional Officer of Aurangábád says that slavery is confined to the Káhár and Kurmí castes.

THE MATERIAL CONDITION OF THE PEOPLE.—The Commissioner of the Patná Division, Mr Bayley, writing in 1873, says:—"In Gayá the agricultural labourer lives really from hand to mouth, and is worse off, perhaps, than anywhere else in the Division. He is generally paid in grain. Two to three *sers* of some coarse grain, representing a money value of less than twopence, and this eaten as *satu* with water twice a day (if fortunate), suffices to support life, and enables him to work." Two years' more experience has not changed Mr Bayley's opinion; writing in 1875, he says:—"Behar is a very poor country, and the material condition of the people very low. . . . Rents, including therein the innumerable cesses by which they are supplemented, are limited in the case of the lower and better class of agriculturists by little else than their inability to pay more. The labourer's wage gives him subsistence, but only by the added earnings of his wife and family. Indebtedness is very general. The primary wants of food, clothing, and shelter are most frugally supplied, and secondary wants among these classes are scarcely supplied at all. . . . I may fairly assert, therefore, that in comparison with Eastern Bengal, with Chittagong, or even with Nadiyá, the people of the Behar Districts are very badly off; but I do not argue from this that their condition is deteriorating, or that it is worse than it used to be." Mr Bourdillon, speaking of the Jahánábád Subdivision, confirms this view. "It has been already noticed that the inhabitants of this District are among the poorest in Behar. The one meal a day, which was noted as the sign of great distress among the poorer classes of North Behar, epitomises the ordinary condition of many thousands in this Subdivision. Few but the exceedingly well-to-do eat two full meals a day, and the great majority of the population content themselves with a handful of *satu* and a drink of water at midday, leaving their principal meal till nightfall. On the other hand, excluding the very lowest and poorest classes, almost every household uses metal plates and drinking vessels, and few houses are without the ordinary articles of domestic furniture. The indebtedness of the cultivator has always been a fruitful theme of discussion and comment; and from all that

I have been able to gather, the Gayá cultivator is no exception to the general rule. He is under engagements to the landowner and the *baniá* (grain-dealer); his cattle are pledged to one neighbour, and his plates to another; and his life is spent in the wearying task of clearing off one debt only to contract a second. I calculate that eight out of ten cultivators are involved." The following is the opinion of the native Subdivisional Officer of Aurangábád:—"With a light Government assessment, the higher classes of the people are as opulent and contented as any I have come across. They are a healthy, self-loving people, whose wants are due more to their false ideas of luxury than to natural causes. The mass of the people, however, who till the soil, are in that abject state which is to be expected in a country where ignorance prevails, and where wealth and influence are vested in the hands of a very few. Agriculture is almost an universal pursuit. The great majority of the people either raise themselves or get a share of the articles of consumption by cultivation, and thus render themselves almost independent of the trader or the market. Hence high prices do not affect them at once, and distress does not pinch them severely on a sudden. On the whole, the general practice of dividing half the crop with the landlord provides the people better, and keeps them in possession of more food-grain, than elsewhere. Among the labouring class the remnants of slavery are still discernible, being almost confined to the Káhár and Kurmí castes. The words *mira* and *ghulam* indicate the relation of master and servant. The Káhár, whose father or even great-grandfather was a purchased slave, is compelled still to serve his lord on the occasions of festivals and ceremonials, or is liable to send some one to render service in his place. The system is, however, on the decline." One of the chief reasons for the low material condition of the people is the great and daily increasing pressure of the population on the soil. The Census Report of 1872, comparing the population with the area, gives the density of the population as 413 to the square mile. But it must be remembered that large tracts in the District are barren hills incapable of cultivation; and it is easy to see that the real density of the population—that is, the total population as compared with the cultivable area—is much greater than is indicated by the Census figures. Whether this pressure has reached the point at which the food supply becomes deficient, is yet an open question.

Mr Bayley's concluding remarks on this subject are as follow:—

"If the idea of emigration could once be popularised, and could take such hold of the people as it did of the Irish twenty-five years ago, it would be the best possible thing that could happen to these Districts. By reducing the competition for land, it would superinduce the very remedy to which we look—viz., a more equitable distribution of the products of the soil. So long as the existing competition for land exists, it must always have its natural effect in the depressed and impoverished condition of the cultivating class; and from this natural effect neither improved administration, nor primary education, nor any other panacea can save them, till such time as either the multiplication of the race on the same spot, or their traditional earth-hunger is in some way abated. The people, we may be sure, will not cease to breed; and, therefore, the introduction of manufactures to supply other employment than agriculture is one remedy, and emigration is the other. Neither seems to me to be very hopeful. The passion for emigration may come in time; at present there is not the faintest symptom of it, and it will be very many years before it can have any perceptible effect on the population. For the present, I see only two ways of meeting the possibility of future famines—first, facilities for irrigation; second, improved railway communication. Where there are railways, private trade will always supply food." Both these subjects are now under the consideration of Government.

THE DRESS OF THE PEOPLE differs in no respect from that which has been described in the Statistical Account of Patná District.

DWELLINGS.—Only the wealthy townsmen of Gayá live in brick houses, which are often three or four stories high, strongly built, and in many cases fortified. The great majority of houses have mud walls, while the roofs are either tiled or thatched. The floor or ceiling is sometimes strengthened by the addition of the calcareous concretions called *kankar*. The doors and window-shutters are of wood, and rudely constructed. Glass or mica for windows is unknown. The walls are sometimes ornamented with gaudy pictures, and the galleries have a fronting of carved woodwork. The interiors of the houses are constructed on the same plan as that which has been described in the Statistical Account of Patná District, varying with the wealth of the occupant. In the wilder parts of the District, the poorest classes inhabit huts shaped like beehives, or often a still more miserable structure made of reeds, called *jhonpará*.

FOOD.—In treating of the material condition of the people, I have

described the coarse food upon which the poorer classes support life. The Collector, in 1870, estimated that an average well-to-do shopkeeper would spend from Rs. 10 to Rs. 20, or from £1 to £2 a month on his household; a well-to-do peasant from Rs. 8 to Rs. 18, or from 16s. to £1, 16s.; and an ordinary cultivator from Rs. 4 to Rs. 8, or from 8s. to 16s. He gives no details by which the above-mentioned results are arrived at, nor the size of the household for which this estimate is formed. Dr Buchanan-Hamilton furnished some curious statistics, giving the number of families in each police circle of Behar, and the extent to which they use certain luxuries in dress, food, and drink. He divided the population into four classes—(1) Those that procure oil in abundance; (2) Those that have a moderate allowance; (3) Those that procure oil scantily; and (4) Those that procure oil only occasionally. Taking the police circles of Gayá and Nawádá, we find that in the former circle one-eighth of the population belonged to the first class, one-fourth to the second class, three-eighths to the third class, and one-fourth to the fourth class. In the Nawádá circle, seven-eighths of the population belonged to the third class, that is, those that procure oil scantily; and the remaining eighth to the other three classes. The average daily allowance of oil for a family of five persons in the first class is 11 *sikká* weight, or about 3 oz. 13 dwt. 17 grs.; in the second class, $5\frac{11}{16}$ *sikká* weight, or about 2 oz. 5 dwt.; in the third class, $2\frac{3}{4}$ *sikká* weight, or about 18 dwt. 10 grs. The fourth class only use oil on high occasions. The estimate includes the whole daily allowance for the lamp, for unction, and for the kitchen.

From inquiries that I myself instituted, I should put the average monthly living expenses of a well-to-do shopkeeper, whose household consists of six persons, as follows:—Rice, Rs. 7, or 14s.; oil, R. 1, or 2s.;—salt, R. 0-8, or 1s.; condiments of allsorts, Rs. 3-2, or 6s. 3d.; fuel, R. 1-8, or 3s.; clothes, R. 1-8, or 3s.; barber, washerman, religious ceremonies, &c., R. 0-6, or 9d.; total Rs. 15, or £1, 10s. per month. A peasant family in well-to-do circumstances would spend rather less; the fuel would cost nothing, and less oil would be required. A day-labourer with his family, in poor circumstances, would spend in a month:—on *satu*, Rs. 2-8, or 5s.; on clothes, R. 0-8, or 1s.; and on salt, &c., R. 0-8, or 1s.; total, Rs. 4-8, or 9s. His daily diet of *satu* would sometimes be varied with coarse bread; while a fish caught in a watercourse, or fruit from the jungle, would be his only relish.

Marriage Ceremonies.—Gayá has been visited more than once

by Piárí Lál, a Káyasth from Sháhábád, who has engaged in a mission to diminish the marriage expenses habitually incurred by the members of his caste. It appears that no Káyasth will allow his son to marry until the father of the girl has paid over a large sum, which sometimes amounts to £500, as *tílak*, in addition to the expenses of the marriage ceremony. The inability of most fathers with marriageable daughters to comply with this demand, results in the daughters having to put up with the sons of poor but honest parents whose demands are less exorbitant. The object of Piárí Lál's mission is to have a fixed and recognised demand of £5, 2s. as *tílak*, which must not be exceeded in any case; though rich parents are at liberty to supplement this with a gift after marriage. He also wishes to curtail the extravagant sums paid during the marriage ceremonies for fireworks, ballets, processions, &c. His efforts have attained but little practical results in Gayá.

The greatest extravagance at weddings is, however, displayed by the Gayáwáls; and as but little is known of the habits of this class, I have inserted the following account of some peculiarities in their marriage customs. The *charhává* is a grand procession, composed of elephants, camels, horses, men armed like the soldiers of native princes, and high stands (*chauki*) loaded with huge paper toys, models of temples in coarse sugar, vegetables, fruits, sweetmeats, &c., which are sent by the bride's father to the house of the bridegroom some days before the marriage. *Binaukí*, or the escorting of the bridegroom to the bride's house before the wedding, is a very grand ceremony. The boy is seated in a gorgeous sedan-chair (*chandaul*), and is accompanied by his female relatives, and preceded by all kinds of music. The procession is met by the bride's relations; and the whole party, singing abusive songs and playing jokes on innocent bystanders, go on rejoicing to the houses of different friends and relations, who give presents of dresses, &c. Finally, the boy is left at the bride's residence; and the female relatives resort to Súrajkúnd, a tank near the temple of Vishnu-pad for the *machhar-hatá*, where they surround an unfortunate man-servant whom they abuse, cuff with dyed hands, and generally maltreat. In the actual wedding ceremony, the only variation from the ordinary practice of Hindus is, that the bride is seated on her father-in-law's lap at the time of applying the powder to her head. The marriage is followed by the *jorikábarát*, when the near relatives of the bridegroom go to the bride's house to receive presents of dresses. The ceremony

called *chauthárí* takes place on the fourth day after marriage, whence the name is derived. The happy pair proceed to the tank *Rúkmini* accompanied by some of their relatives, and there a little drama is enacted. A pot filled with rice and cowries is placed on the bride's head, who drops it, and then gets very angry, and has to be coaxed into good humour by the bridegroom. After this, the whole party feast and sing songs till the evening sends them home.

GAMES AND AMUSEMENTS.—There is an infinite variety of games of skill and chance. *Satranj*, the king of games, is the origin of our chess, and is played substantially in the same way, except that the pawn's first move is limited to a single square. The pieces are called as follows:—The king, *bádsháh*; the queen, *farzí* or *wazír*, or prime minister; the castle, *rokh* (hence our rook) or *kashtí*; the bishop, *fil* or *háthi*; the knight, *ghorá*; and the pawn, *piádá*, or foot-soldier. This game is played chiefly by the better classes, who also affect the games of *chausar* and *pachísi*. *Chausar*, like *pásá* in Bengal, is played on a board shaped like a cross, the four arms being of the same length, divided into twenty-four squares, eight rows of three, each coloured alternately like a chessboard. It is generally played by two persons. Each player has four or eight men (*gotí*), and the game is played with three dice which are not cubes, but parallelopipedons, and are marked on four sides with the numbers 1, 2, 5, and 6. The object of the players is to get all their men round the outer edge of the board, and then up the centre row into the square place in the centre called the *lálghar*, or red-house. He who first gets all his men into the centre place wins the game. *Pachísi* is played on a similar board by two, three, or four players, each having two men. Instead of three dice, five cowries are used; and the points are numbered according as the cowries fall with the flat side up or down. Should all the cowries fall in the same manner, the thrower scores twenty-five; hence the name of the game. *Rám tír* is a game like draughts, played on a square board, divided into sixty-four squares, with diagonal lines drawn across it. Each player has thirty-six men, placed on the points of intersection, so that only the centre row is left blank. The moves are made along the lines, and men are taken as in draughts. The one who first clears off all his adversary's men wins. *Naugotiyá* is a similar game, but there are only nine pieces on each side, whence the name. The board is in the shape of two equilateral triangles, whose vertices meet at a common point. With the exception of this point, all the points of intersection are occupied

by the pieces. *Bágh-bakrí*, or "tiger and goats," is like the English "Fox and Geese." It is played on a board divided into sixteen squares, having diagonal lines across them. The tiger is placed in the centre, and the object of the eighteen goats is to hem him up so that he cannot move.

Games at cards are very numerous. *Naksh-már* is very similar to our *vingt-et-un*, though it is generally played by only two men. Instead of 21, 17 is the number which the players wish to obtain. Court-cards, if red, count 12; and if black, 11. In playing, the hand which contains a court-card wins against a hand containing no court-card, even though the pips count the same; for instance, a red queen, a two and a three, wins against a ten, a five, and a two, though both are valued at 17. There are no "naturals," but in other respects the game is played like *vingt-et-un*. *Rangmár* is played by two, three, or four men. The cards are divided equally among the players; one leads a card, and the others follow suit, the highest winning the trick. The cards rank as in whist; the ace, *eká*, counting highest. The tricks are taken up into the hand, and the game is won by the player who can get the whole pack into his possession. *Ganjifá* is a game played with circular cards. The pack consists of eight suits, named *súrkh*, *barát*, *kamásh*, *chang*, *táj*, *safed*, *shamshír*, and *ghulám*. Each suit has twelve cards, named *sháh*, *wazír*, *dahlá*, *nahlá*, *athá*, *satá*, *chhaká*, *panjá*, *chawá*, *tiyá*, *dúá*, and *eká*. In every suit, the king and queen, *sháh* and *wazír*, count highest. In the four suits first mentioned, the cards rank from 1 to 10; in the remaining suits the cards rank from 10 to 1. The rules of play are rather involved, and are not easily learnt except by practice. The cards are held in both hands, and the game is said to have been invented for the benefit of a Rájá of Jaipur, who was suffering from itch. The favourite game for gamblers is *sorhí*, so called because it is played with sixteen cowries. It is played by two, three, or four men; and lookers-on also stake on the game. Each player takes one of the four numbers, 5, 6, 7, 8, as his *dáo*, or sign. The *dáo* 5 represents the numbers 1, 5, 9, and 13; the *dáo* 6 represents 2, 6, 10, and 14; the *dáo* 7 represents 3, 7, 11, and 15; and the *dáo* 8 represents 4, 8, 12, and 16. Each player throws the cowries in turn, and the rest stake on their *dáo*. The cowries which fall *chit*, *i.e.*, with the flat side uppermost, are counted. Supposing that it is the turn of the player whose *dáo* is 6 to throw. Should there be 2, 6, 10, or 14 cowries *chit*, the thrower sweeps the board; but if any other number of cowries turn

up, he must pay to the player whose *dáo* wins whatever sum he may have staked. As a rule, only great gamblers play this game; but on the night of the *Diwáli* festival very few refrain from trying their luck. The lower classes and boys play several gambling games with cowries, of which the following are common: — At *chawá* or *milho* any number may play. First, a pool is formed; then each player takes a cowrie, called *toíyá*. These cowries are thrown, and if one cowrie falls flat or *chit*, its owner is the first player, and is called *mir*. The order of playing for the remaining players is settled in the same way. Then the *mir* begins the game by throwing his *toíyá* in a certain direction; the second player aims at this cowrie, and if his *toíyá* strikes or stops within four fingers' breadth (hence the name *chawá*) of the *mir's* cowrie, the second player wins the pool. If he fails, the other players follow in turn and attempt the same. Should all fail, the *mir* takes up his *toíyá* and aims at the pool. If he succeeds in getting within the requisite distance, he wins the whole; but if he also fails, the others follow in turn and aim at the pool. The first who succeeds sweeps the board, and the game is recommenced. *Jút-már* is played by two men, who aim in turn at three cowries put in a line. *Tuná márí* is played with two cowries; one player aims at the other's cowrie; the cowrie must not be thrown, but jerked out from between the thumb and second finger. Should the cowrie be hit, and both cowries remain flat (*chit*), or the reverse (*pat*), the striker wins; but if not, the hit counts for nothing. *Nakímuth* is played by two persons. One takes a handful of cowries, and the other guesses whether the number is odd or even (*kág yá dúruj*). In *guchí*, the players aim at cowries in a hole, and gain all that are knocked outside a bounding line. *Girtá* is played with a teetotum, and resembles the Bengali *kupán*, an account of which is given in the Statistical Account of the Twenty-four Parganás (vol. i. p. 132). *Ganá gotí* is played by women and children with five cowries, in the same way as our schoolboys play "knuckle-bones."

There are several games played by boys with circular bits of earthenware, called *katís*. *Katí* is played by a number of persons who divide into two parties. One party puts down their *katís* in a line, and the other party try to strike these *katís* from a certain distance. Should any one of them succeed, his whole side mounts on the shoulders of the other side; but if they all fail, then the other side go in, and aim in their turn. *Chíní* is a similar game, but here the players all aim at a stick. When all have succeeded

but one, the other players call him Thief, and throw their *katís* at him. Boys also play a sort of "trap bat and ball," called *gulídantá*, and a form of "prisoner's base," called *kabadí*. *Chiká* is played by a number of boys, who form sides. One from each side join hands, and strive to pull each other over a line drawn between them. *Phúlbhujáwal*, and *tiliá-tili* are guessing games, in which the losers have to carry the winners on their shoulders. This list of games might be extended, but enough has been given to show the chief forms in vogue amongst all classes.

MUSICAL INSTRUMENTS are chiefly of three kinds—drums, stringed and wind instruments. The drums consist of the *tablá*, *dhol*, *dholak*, *mírdung*, *pakháwaj*, *mándir*, *gúrúmbájá*, and *táshá dhák*. These drums are of various shapes, some having but one end, others two; some are played like kettledrums, some with sticks, others with the hand. *Mor-ḳhájá* is a drum adorned with peacocks' feathers. The stringed instruments consist of the *sitár*, a kind of guitar, the body of which is often made of the dried shell of a pumpkin, the four strings being of brass; the *rabáb*, a sort of banjo; the *súrangí* and *isrár*, both species of violins; the *bín*, a double guitar with seven strings; and the *ektárá*, with only one string. Of the wind instruments, the *bánsuli* is a sort of flute; the *singá* is a copper trumpet; and the *munh chang*, a brass instrument. Combinations of instruments are very common, and sometimes have special names, such as *roshan chauki*, a combination of drums and horns; and the *daflá*, a combination of drums and flutes. Besides these, steel or stone castanets, called *kartál*, and the "sounding brass" of the *manjírá*, are often heard. *Jaltarang* is a curious instrument, consisting of three brass pots filled with water, which are struck with a stick.

CONVEYANCES.—I have already mentioned the curious little rafts called *gharnái*, which are used for crossing the rivers when swollen. Old men and children often get astride of an earthen pot for crossing deep water. On land, the richer class of natives use European carriages. The native conveyances used by the people are as follows:—*Kránchí* is a primitive sort of four-wheeled carriage. It is commonly drawn by ponies, but sometimes by men. In the latter case, the conveyance is called a *tilá gárí*, or drawn cart. The *pálkí* is an oblong box with sliding doors at the side and a pole at each end; it is usually from six to seven feet long, and is carried by four bearers on their shoulders. *Bárádari* is a kind of open *pálkí*, and is so called from having twelve doors or openings. The *dhulí* is a

slight bamboo framework covered with coarse cloth, about two and a half feet square, with a bedding made of string woven across, on which the passenger sits. It is slung on a stout bamboo pole, and carried by two or four men. The *nalkí* is used at marriage ceremonies. It is like a *dhulí* with a cloth hood. The bamboo on which it is slung is curved at each end like a swan's neck. The *maháfah* is a big closed *dhulí*, used chiefly at marriage ceremonies, and by rich women when travelling. The *ekka* is the most common conveyance. It is a light, two-wheeled cart drawn by a pony. The cart is covered by a wooden framework, covered with cloth. There are no springs, and it is hardly ever used by Europeans; but natives often travel long distances in *ekkas*. A good pony has been known to take an *ekka* from Gayá to Patná, a distance of sixty-one miles, in twelve hours. The *bahal* or *pataniágárí* is like an *ekka* in form, only larger and heavier. It is drawn by bullocks, and used chiefly by women. *Rath* is a double-bodied bullock-cart, with four wooden wheels. There are two compartments, each covered with a hood; and it is capable of carrying four persons. *Sagar* is the ordinary bullock-cart in use. It consists of a framework of bamboo, supported on two wooden wheels and a wooden axle. It is commonly drawn by two bullocks, but a third is often added in front. This cart varies in shape, being made long for the carriage of bricks, and sometimes having raised sides of bamboo and string. An *únt-gárí* or camel-cart goes daily to and fro between Patná and Gayá. It is shaped something like an omnibus, and is drawn by relays of camels. The rich natives often use elephants for travelling short distances in the District; and many also keep riding-camels for their messengers. All the above-mentioned means of conveyance may also be seen in Patná District.

AGRICULTURE.—The principal crops may be classified under the four heads of cereals, green crops, fibres, and miscellaneous.

CEREALS.—RICE.—Of these, rice is the most important, as it forms the staple crop of Gayá District. The Collector in 1870 estimated the average area cultivated with rice at 895,620 acres, producing 11,253,060 *mans* or 401,895 tons; of which about one-fourth is exported to other Districts. There are two crops of rice grown in Gayá—the *bhadaí* and the *kharíf;* of which the latter is the more important. Both crops are sown in June or early in July; but the former is sown broadcast, and is reaped in sixty days (hence it is called *sáthia dhán*), while the latter is generally sown in low lands,

transplanted in July or August, and not reaped till December or January. The broadcast rice is called *báwag;* and the transplanted rice *ropá.* In dry seasons, the rice cannot be transplanted, and is cut for fodder. The following fifty-nine varieties of rice were supplied to me by the native Deputy-Collector of Gayá:—

Fine paddy, first-class—(1) *Bánsmatí;* (2) *dolangí;* (3) *lálḍiyá;* (4) *kamaudh;* (5) *thákurprasád;* (6) *sirikawal;* (7) *káríbánk;* (8) *batásá;* (9) *sámzirá.* Fine paddy, second class—(1) *dúdh káhar;* (2) *rámdayí;* (3) *kapúrsár;* (4) *síbladú;* (5) *kijrá;* (6) *badarphúlí;* (7) *chandragahí;* (8) *rájmohní;* (9) *rám-dúlárí.* Coarse paddy—(1) *múrdhí;* (2) *safed;* (3) *sríhatí;* (4) *naudharúá;* (5) *lúbdhá;* (6) *lúbdhí;* (7) *jongá;* (8) *baitharní;* (9) *lohrá;* (10) *rát;* (11) *bakoi;* (12) *barántí;* (13) *katiká;* (14) *karhání;* (15) *gorá;* (16) *batásí;* (17) *sáhil;* (18) *khatáyil;* (19) *jaltham;* (20) *dhúsrá;* (21) *gordúlon;* (22) *gajpatá;* (23) *bánsphúl;* (24) *gajmúkta;* (25) *sahlá;* (26) *bálam;* (27) *edlí;* (28) *gajmúktí;* (29) *dhaníánwán;* (30) *saringí;* (31) *batásphaní;* (32) *saranga;* (33) *ghorsár;* (34) *gúrrá;* (35) *rarhiyá;* (36) *sikisár;* (37) *karangá;* (38) *dakaha;* (39) *sará;* (40) *sathí;* (41) *silhatí.* According to Dr Buchanan-Hamilton, rather more than half of the winter-rice crop is sown broadcast, after the commencement of the rains, on the lowest lands. Dibbling is not in use. The rice is not so coarse as that of Bengal. The transplanted rice is all fine, such as is usually known as Patná rice. The very finest, called *bánsmatí*, does not exceed one-quarter of the whole, and is not of such an excellent flavour as the *bánsmatí* (pregnant with perfume) of Báreli; but it is an article of exportation, for which at Calcutta there is always a great demand. Most of the seed for transplanting is sown after it has sprouted, and the crop is reaped in January.

Rice Husking.—The fine rice that is exported, and that which is used by the high castes, is generally freed from the husk without boiling; but boiling is employed in the operation by the poor. Except a very few great families, almost all the *zamíndárs* and farmers beat in their own houses whatever rice is required for family use; for they all rear this grain. The labour falls on the females, but most families in easy circumstances have bondswomen. In the country, the wives of artists and tradesmen, who have no farms, purchase rice in the husk, and beat it out. What is intended for the consumption of large towns, for travellers, and for exportation, is purchased in the rough state by petty traders called *bardíyá-bepáris*, whose wives beat a great part of it, and hire other

women to assist. Very little, therefore, is in fact beaten for hire, and the rates vary a good deal. The beater always receives by weight a certain quantity of rough rice, and returns a certain quantity of clean, taking for her profit whatever surplus there remains. The process of reaping and husking is the same as that which has been described in the Statistical Account of Patná District.

NAMES FOR RICE.—The names by which rice is distinguished in the various stages of its growth are as follow:—*Bíhan*, the seed; *morí*, the seedling; *renrájan*, the young plant before flowering; *phúl-jana*, the plant when in flower; *kachchá dhán*, the plant when in young ear; *paká dhán*, ripe paddy; *úsná* or *joshándah dhán*, paddy boiled for husking; *súkhá dhán*, paddy dried for husking; *chaul*, husked or cleaned rice; *bhát*, boiled rice.

PREPARATIONS MADE FROM RICE, &C.—*Bhát* is plain boiled rice; *khichrí* is rice and *dál* cooked together; *khír* is rice boiled in milk; *rasiá* or *míta bhát* is rice cooked with *gur* or treacle. *Dhán-láwá* is obtained, like *khai* in Bengal, from paddy, by roasting it on heated sand. The sudden exposure to heat distends the grain, and causes it to burst the husk; the grain is then rubbed on a sieve with the hand to remove the fragments of broken husk. *Pharhí* is husked rice roasted in the same way as *dhán-láwá*. *Láyí* is prepared by boiling *gur* till it melts; then *láwá* or *pharhí* is added, and the mixture made into balls. *Chirá* is of two kinds, *arwah* and *joshándah*. The former is made of paddy, which is first soaked, then partially dried and heated; after which it is beaten, and then cleaned. For the latter, the paddy is boiled, and then dried in the sun, after which it is beaten and cleaned. *Chaul-átá* is rice-flour, from which is made a kind of bread called *roti*. *Píthá* is made by boiling a mixture of flour and water. *Laruá* is prepared by mixing flour with melted *gur*. *Púá* is made of flour mixed with *gur* and water, which is then cooked in *ghí* or melted butter. Paddy is also used in the manufacture of country spirit.

OTHER CEREALS.—Next to rice, the most important crop is wheat (*gahám*), which is sown in the months of September and October, and reaped in March. The average wheat-growing area of Gayá District was estimated in 1870 at 167,929 acres, producing 1,679,290 *mans*, or 59,974 tons, of which about one-half is exported to other Districts. The greater part is sown broadcast. In good clay lands irrigation is not necessary; and in some places, where the clay is very stiff, it is considered prejudicial. In light soils irrigation is

absolutely essential. When the land is not irrigated, the seed is sometimes sown in drills. There are two kinds of wheat, the red and the white. The former, which is a coarse grain, is generally grown on clay, and is called *harahá* or *desí;* the latter, which grows on sandy soil, is much finer, and is called *dáúdhiá.* Flour of two kinds is made from wheat. When coarse, it is called *átá;* from this the fine flour (*maída*) is prepared, of which *roti* or bread and various kinds of cakes are made.

Wheat and barley are often sown intermixed, and reaped together. The mixed grain is called *gújai,* and is made into flour by the poorer classes. The stubble is trodden by cattle, and the straw (*bhúsá*) is used as fodder. Wheat is also grown with gram (*bút*), and occasionally with mustard (*sarishá*).

Barley (*jao*) is grown alone, and also mixed with wheat or with pulse. The area under barley cultivation, and the produce, is said to be the same as for wheat; but no barley is exported. When mixed with gram or peas, the crop is called *jau bútá* or *jau karás.* A coarse bread is made of barley. The grain is also parched and then pounded; in which form, called *satú,* it is chiefly consumed by the poor labouring classes.

Marúá (Eleusine corocanus) and *makai* or Indian-corn are sown at the commencement of the rainy season, and cut at the end of it. The area said to be covered by each crop is 80,000 acres, yielding a produce of 240,000 *mans,* or 8786 tons. The former is generally transplanted, and forms a very considerable part of the food of the poorer classes. Both crops are reaped just below the ears, and the long stubble is afterwards cut for fodder. *Marúá* is pounded into flour, from which coarse bread and *satú* are prepared. Indian-corn is also made into *satú,* and forms a very satisfying food. The ears, when green, are often cut and roasted. After these crops have been gathered in, the land is well irrigated, and a winter crop is raised from the same fields.

Kodo, a species of Paspalum, is sown on poor land, early in the rains, and reaped in October. There is nothing peculiar in the sowing or reaping, but it is husked in mills made of earth. No other crop is sown afterwards, but *arhar* is frequently sown together with it. The area covered by this crop is said to be equal to that under *marúá* or Indian-corn. It is boiled like rice for consumption.

Of the other cereals, oats (*jaí*) is seldom grown. *Janirá,* a species of Holcus, is generally seen sown round *makai,* as a sort of hedge.

China (Panicum miliaceum) is also grown in the District. It is often used at marriage ceremonies.

GREEN CROPS.—The great leguminous crop is *khesárí* (Lathyrus sativus). It is sometimes sown alone, but more generally among the rice stubble in October. It is gathered in February and March. It requires no care, and is a very common crop, covering at least half of the rice-growing area. The common people make *dál* from it, by splitting the grain, and then boiling it. The flour is also cooked in oil or *ghí*, and the preparation is called *bajká*. In Bengal, this pulse is considered very indigestible, but people in Behar thrive on it. Gram or *bút* or *channa* (Cicer arietinum) is sown in October and reaped in March. The Collector reports that the area covered by this crop is very limited; but I found it pretty plentiful on the high lands. In dry seasons, when a smaller area is covered by rice, gram takes the place of that staple. It is eaten in all stages of its growth. The young leaf is eaten as *ság*, and the grain is made into *dál* and *satú*. The other green crops are not considerable. They comprise *urid* (*kutu ulunu*), which is of two kinds, green and black; sown in August, and reaped in October and November. *Arhar* and *rám arhar* (Cytissus cajan), are both sown in June; but the former is reaped in December and January, and the latter in March and April. The latter, eaten as *dál*, is preferred for food. *Arhar* and *urid* are frequently sown together. Peas or *matar* (Pisum sativum), *masúri* (Cicer lens), *sarishá* or mustard (Sinapis dichotoma), and linseed, or *tisí*, are all sown in October and reaped in March. *Mug* (a variety of Phaseolus) and *bheringí* (Phaseolus aconitifolius) are sown in August and reaped in October. *Kúrthí* (Dolichos biflorus) is sown in July and cut in November. *Sim* or beans are sown in August and gathered in December and January.

VEGETABLES.—*Kandá*, *ol*, and *ratháliú* are varieties of yam; the two first are sown in January and the last in June. They ripen in four or five months. Potatoes or *álú* are sown in June and are dug up in November and December. *Sakar-kand* or sweet potato (Convolvulus batatas) ripens a month earlier. Other vegetables are also grown, such as the cucumber or *khíra*; onion or *piyáu*; *baign* (Solanum melongena); pumpkin or *kadú* (Cucurbita leucanthema); cabbage or *kobí*; *rám torí* (Hibiscus esculentus); *taroí* (Arum peltatum of the Encyclopædia); *karelá* (Momordica muricata of Wildenow); *kheksá*, *parwar* or *palwal*; *lál-ság*; *míthi-ság*; *soá-ság*, &c. Among condiments may be mentioned chillies

or *súrkh mirich*; ginger or *adrakh*; coriander-seed or *dhaniyá*; mint or *pudíná* (Mentha viridis).

Fruit-Trees.—*Ám* or mango (Mangifera indica) is found all over the District, but the quality of the fruit is inferior. Guava, apple (*seo*), orange (*narangí*), and plantains (*kelá*) are mentioned by the Collector as found only in the gardens of the rich. The following fruit-trees are mentioned by Dr Buchanan-Hamilton:—The *mahúá* (Bassia latifolia) is found in all the southern jungles. The fruit is eaten readily by the lower classes, and also the flower. The wood is used for posts, doors, beams, &c., and the oil expressed from the kernels is used as a medicine, and for the lamp. The *tubhá* grown in Gayá has subcordate leaves, and a round fruit as large as a man's head, with an insipid juice. The *salai* (Boswellia thurifera) is common about Rájaulí. The pomegranate (*anár*), loquat, and peach are found in gardens. The *pípal* (Ficus religiosa) has been mentioned already (p. 26). The *khejúr* palm (Phœnix sylvestris) is abundant everywhere, and is cut for its juice. The season is from the middle of October to March. The *tár* or *tál* tree (Borassus flabelliformis) is also common. Both these palms have been described in the Statistical Account of Patná District. The following list of fruit-trees has been given me by Mr Beames, as growing in the Nawádá Subdivision:—*Ámsuhrí*, *aunrá* (Phyllanthus emblica), *bel* (Ægle marmelos), *bhachá*, *bír* (Ficus Bengalensis), *bhúá*, *bareni*, *chámpa*, *kend*, *kalonda*, *kori*, *kundú*, *khair* (Mimosa rubicaulis), *kosúm* (Schleichera trijuga), *kathal* (Artocarpus integrifolia), *kágazi* (Citrus medica) *makar kaind*, *múnga* (Moringa pterygospermum), *mahlabú*, *náriyal* or cocoa-nut (Cocos nucifera), and the *tut* or mulberry (Morus indica).

Fibres.—Hemp (*san*) and flax (*pát*) are both grown in the District to a limited extent. They are sown in June and cut in October.

Miscellaneous Crops.—Cotton (*kapás*) is grown in Gayá of three kinds, known as *baraichá*, *rarhiyá*, and *jaswár*; of which the last is only found in the Nawádá Subdivision. The area under cultivation has not been given by the Collector, but Mr Bourdillon estimated the area in the Jahánábád Subdivision at 2000 *bighás*. Cotton is also grown in the Nawádá Subdivision, and to the west of the District about Dáúdnagar. The whole area is probably not under 6000 *bighás*; but it is certainly less than it was in the beginning of the present century, when the cloth factories at Jahánábád, Dáúdnagar, and elsewhere created a demand for this crop. The following

account of its cultivation is given by Mr Bourdillon :—" Cotton is of two kinds, known as *baraichá* and *rarhiyá*, the former of which is the better of the two, and is sown in June, while the latter is sown in October. *Kewál* land, or the black clay soil which bears the finest crops of rice, is that in which cotton thrives best. Both kinds are sown broadcast, the *baraichá* with the *kharíf*, and the *rarihyá* with the *rabí* crops. When these crops come to perfection, and are harvested, nothing is done to the cotton, which is allowed to remain untouched till January. In that month the crop has four waterings, and irrigation is also continued once a week for the next three months. After every third watering, the field is well hoed up, and manure is applied to the roots of the young plants. If the soil is very rank, weeding becomes necessary, and this, of course, increases the cost of production. Besides these operations, sifted ashes are plentifully sprinkled by hand over the field until the buds appear, when this form of manuring is stopped. About the end of April the cotton pods are ready for picking, which is ascertained by their bursting and showing the cotton inside. All the pods are picked by hand, and split open, and then laid out in the sun to dry. When sufficiently dry, the outer shell of the pod is removed, and the cotton is beaten with a light switch to clean it. It is next placed in a *charkni* and combed, which operation separates the staple from the seed. This done, the cotton is laid by for future carding in the ensuing cold weather, as during the rains it is not dry enough to stand the *dhúnethí*. If the cotton is wanted for any fine work, the women of the household pick and repick it with the fingers, or the *dhuniyá* repeatedly cards it till it is as fine as down ; but ordinarily, the cotton, when it has undergone one carding at the hands of the *dhuniyá*, is ready for spinning into the coarse thread of ordinary use. From the hands of the *dhuniyá*, the cleaned cotton is returned into those of the women of the household, who spin it into thread ; an employment which, as has often been proved, is considered derogatory by no caste of women. No part of the plant is without its use. The seed of the cotton, *banaurá*, is used as food by the very poor, and in a time of scarcity it is largely called into requisition; but it is generally given to the cattle, either plain or in the form of oilcake (*kallí*). Oil is also expressed from the seeds, but being a dry oil, it is bad for machinery ; and if burned, soon clogs the wick. It is best adapted for making soap, a use to which it is freely put in America. The stalks are either used as fuel with the pods and

leaves, or else they are soaked in water and supply a poor fibre from which very common rope is twisted. The thread spun by home industry is either offered for sale to the *juláhas*, or, as is more generally the practice, made over to them to weave into *sáris* and *dhutís*. The thread is weighed on delivery, and the manufactured materials, when returned, are also carefully weighed. The weaver is paid so much a yard, varying from half an *ánná* to two *ánnás*, as the wages (*báni*) of his labour, the rate being determined by the quality of his work, which again depends partly on the skill of the weaver, and partly on the fineness of the thread. Large quantities of coarse thread are, however, offered for sale both to the *juláhas* and the public, at an average price of one rupee per *kachchá* or short *ser*. English thread at the price cannot compare with the finer skeins spun by hand; and it is also somewhat singular that for the very coarse cloths, the rough country thread undersells anything Manchester can produce. English thread may be said to command the market for ordinary materials, but country thread is used for the finest and the coarsest fabrics. Middling English thread now sells at one rupee the *ser*, while country thread ranges from ten *kanwas* to two *sers* for the same money."

Oil-Seeds.—Several kinds of plants are grown in Gayá District mainly for the expression of oil from their seeds, and oil-seed forms one of the chief articles of export from the District. There has been no estimate formed of the general area under oil-producing crops; but Mr Bourdillon estimated the area devoted to oil-seeds in the Subdivision of Jahánábád at 34,822 acres, of which the greater proportion, viz., 29,302 acres, was in *parganá* Arwal. He gives the following account of the cultivation:—"Three varieties of the mustard plant—*sarishá*, *raí*, and *sorí*—produce the well-known mustard or *karúá* oil. Castor-oil is obtained from the plant of the same name, *rerí*; linseed-oil from the flax plant, *tisí*; and *til* (Sesamum orientale) also yields a useful oil. Of plants not grown merely for oil, the poppy plant yields from its seeds a delicious and valuable oil; and the nuts of the *mahuá* and *kusúm*, called respectively *kwendhí* and *barre*, give sufficient oil to make its expression remunerative, and to assign the produce a place in the market. For private consumption, an inferior kind of oil is made by the poor from the seeds of the cotton plant, and from those of the common yellow roadside thistle (*katailá*). All these plants form part of the *rabí* crops, and ripen in three or four

months, with the exception of the castor-oil plant, which, though sown in October, does not come to perfection till May. Their cultivation is conducted on the same broad principle, differing only in details, which I shall only sketch slightly. All are sown in conjunction with other crops, and the yellow stalks of the mustard and long leaves of the linseed are familiar objects all over the country in the cold season. Being sown with the *rabí* crops, their treatment is much the same; four ploughings and a couple of weedings, together with waterings if in *dihas*, or village land, is all the labour that is required till harvest-time. The three kinds of mustard, linseed, and the poppy, are always sown in *nakdí* land, that is, land for which a money rent is paid; and the two former are grown in ordinary good *rabí* land, which pays from Rs. 4 to Rs. 8 per *bighá*. *Rerí* (the castor-oil plant) and *til* are generally sown in inferior lands, for which rent is paid in kind (*bháoli*); *til* on high sandy and light soils, and *rerí* in open land, though it is a common sight in the courtyard of almost every village hovel. Excluding the poppy, the oil from which has little influence on the cultivation of the plant, mustard is the most remunerative among the oil-seeds. From a calculation made by myself, I find the profits to be about Rs. 15 a *bighá* in a good year; while rice gives Rs. 10, and wheat Rs. 8-8. At the same time, it is a very precarious crop, being particularly liable to the attacks of insects; and it is the combination of these two qualities, its precariousness and its value in a good year, which causes it to be sown in *nakdí* land; so that the proprietor, by exacting a heavy rent, secures the benefits without incurring the risks of the crop. Once gathered from the field, the seeds are, after a thorough drying, made over (with the exception of the *rerí*) to the oilman. If oil is not wanted by the family, the seed is sold to the oilman outright, who manufactures the oil for sale. But the general custom is that which prevails with regard to every article of domestic use; that is to say, the system of making over to the manufacturer the raw material, on the understanding that he will return a certain weight of the manufactured product. The oil-maker receives the seed, which varies in amount according to the known percentage of oil therein, and returns a *ser* of oil, finding the mill and the labour of grinding. The bruised seeds are his perquisite, and are sold as oilcake for fodder for cattle; he also receives two pice for every *ghání* or *ser* of oil. Castor-oil is prepared in a different way, and is always made at home. The women of the

household first separate the seeds from the pod, and dry them well in the sun. The next process is to fry them in a pot over the fire, the fuel of which is supplied by the pods and stalks of the plant, rapid steering being kept up to prevent their burning. When thoroughly dry, the seeds are put into a large pot with boiling water, and allowed to boil for some hours. This is done with great care, and the operation is fenced with superstitions, foremost among which is the belief that it is very unlucky to look into the pot. When the boiling has continued for a sufficient time, the oil which rises to the surface is skimmed, and put into another pot, till no more oil is given out. The oil already skimmed off is then again set upon the fire and stirred till all the water it contained is given off in steam, and the oil assumes a thick, opaque character. Cold-drawn castor-oil is made by expression only. These oils are used for burning, for food, and for external application. The best oil for burning is castor-oil, when properly prepared. Linseed oil is also largely used to make the confection called *lattá;* the seed is also in request for *chatni;* and a favourite toilet-oil for women is made by soaking the seeds in water after burning them, and then skimming off the rising oil, which is afterwards perfumed. But the *bázár* article is much inferior to *til*, which is considered the best of all, as it burns slowly and brightly. For culinary purposes, poppy and mustard oil are most sought after; while the latter is a favourite nostrum for external application in many diseases, as its action on the skin is stimulating."

Opium is widely cultivated in Gayá District. The cultivation, as is well known, is under Government management. The cultivators receive advances from Government, and are paid at a fixed rate for the amount of crude opium that they bring in. This rate varies with the quality as well as the quantity. The whole produce is taken by Government. The area under cultivation in Gayá cannot be given exactly, as the boundaries of the Opium Subdivisions are not conterminous with those of the District; but the two Subdivisions of Tehtá and Gayá are almost co-extensive with Gayá District, and the sum of their areas will be but little in excess of the area required. In the year 1872–73, the total area under cultivation in these two Opium Subdivisions was 108,560 *bighás*, or 67,858 acres. The *damdetta* or amount of crude opium produced was 18,240 *mans*, or 668 tons; the average produce per acre being about 11 *sers*, or 22 lbs. The total value of this produce to the cultivators was £364,800,

The value to Government after manufacture is, of course, much greater. The cultivation of opium and the subsequent processes of its preparation are fully described in the Statistical Account of the District of Patná.

INDIGO.—There is but one indigo factory under European management in the District of Gayá, at Arwal, on the Són river. The whole area under cultivation is only 2535 *bighás*, with an average annual outturn of 420 factory *mans*. The system of cultivation is exactly similar to that which is described in the Statistical Account of Sháhábád District. The Tikárí Rájá has attempted to grow indigo on his estates, but only in a very small way, and the experiment has not proved a success. For some unexplained reason, the dye here cannot be brought to such a state of perfection as it attains north of the Ganges; and even in Dr Buchanan-Hamilton's time, the cultivation was said to be on the decline.

SUGAR-CANE (*Katárí*).—The following account of sugar-cane cultivation is condensed from the Collector's description. Any good high land is selected for this crop. The planting season is in February; the cane is cut into pieces of a foot or a foot and a half long, and planted in rows, at intervals of two feet between each piece. When the plant begins to sprout, it is well watered periodically, and the surrounding earth is loosened. Each plant grows into a cluster of canes, which become ready for cutting in January. The area under sugar-cane cultivation is estimated by the Collector at 12,954 acres.

To extract the juice (*ras*), the cane is cut into lengths, and ground in a mill worked by bullocks, called a *kalhú*. This juice is poured into large iron boilers shaped like a tortoise-shell, and then boiled; the only fuel used being the cane-leaves and the dried stalks from which the juice has been extracted. When the juice thickens, it is poured into small pots, and exposed to the air to harden. This mixture is called *rábá*, *ráb*, or *gur*. From this *gur* are prepared *chhoá* or molasses, *shakar* or red sugar, *bhúrá* or yellow sugar, *chiní* or pounded sugar, and *misrí* or the best sugar. To make refined sugar or *chiní*, the crude sugar (*gur*) made into large cakes is sold to the sugar manufacturers (*halwáí*). The cakes are broken into small pieces and boiled with water. When the mixture thickens, it is poured into large earthen tubs (*nád*), each with a hole at the bottom, through which the molasses (*chhoá*) run into another receptacle, leaving the half-refined sugar behind. This is spread on mats and dried in the sun. When dry, an aquatic plant is placed with the

sugar, and the whole is trodden under foot. All impurities are absorbed by the weed, and the refined sugar, *chíní*, alone remains. To convert *chíní* into *misrí*, the powdered sugar is again boiled, and put into earthen cups. When dry, the cups are broken and the cake-sugar is ready for use. A coarser sugar called *shakar* is made in the following manner:—The *ráwá* or thickened juice is put into cloth bags, which are placed between two planks and pressed with stones. The fluid which is expressed is called *chhoá*, and the dry matter that remains in the bag is *shakar*. The former is mixed with tobacco for smoking; the latter is used for making sweetmeats. *Shakar* is converted into *bhúrá* by boiling and afterwards pressing it in an iron pot. This preparation is used for making *sharbat*, and is also eaten with curds.

Pan or Betel-Leaf is cultivated in the Nawádá Subdivision at the villages of Tungí, Deodha, and Dhola; also at Deo, but only to a limited extent. For export to Calcutta and Benares, it is packed on bullocks, who, on account of the heat, only travel by night. I could get no trustworthy estimate of the extent of this trade. The manner of cultivation is much the same as that described in the Statistical Account of the Twenty-four Parganás (vol. i. p. 146). Dr Buchanan-Hamilton says that the betel-leaf of Magadha is considered superior to all others, but that only very little is cultivated.

Tobacco is hardly grown at all in the District of Gayá.

Chillies are widely cultivated in the Aurangábád Subdivision, and also in the south of Jahánábád. Mr Bourdillon says, "The cultivation requires care and unvarying industry. The land in which this pepper is to be sown is first carefully spade-dug, and the clods broken up by beaters. Small beds (*kiyárí*), five feet square, are then prepared as in the cultivation of the poppy, and the seeds of the pepper are sown broadcast in June. A basketful of ashes is then scattered over each bed, and the whole copiously watered. On the ninth or tenth day the seedlings appear; and in the next month, when they are a span high, they are all transplanted into land which has been well ploughed and manured with cow-dung, sheep-droppings, and ashes. The plants are planted, four together, in small holes dug with a trowel, *kúrpí;* fresh beds are made, and the field is well irrigated. When the surface of the earth is dry, it is lightly broken with the hoe, ashes are thrown upon the roots of the plants, and after some ten days, the whole field is thoroughly dug up with *kodálís*. By this time the plants are tolerably hardy, and after two

more flushings are left to themselves. Blossoms appear in October or November, and picking commences in January. The yield of a *bíghá* in a good year is twenty *mans* of fresh pods. These are spread out to dry in the sun, and form a striking object on the village threshing-floor from their brilliant crimson colour. Exposure to the sun, from the drying up of the oleaginous principle in the fruit, reduces its weight by 75 per cent., so that twenty *mans* of fresh chillies fall to five *mans* of dried fruit. The selling price of the fruit is regulated by this fact; for while fresh chillies sell at from 45 to 60 pounds for the shilling, the same money will purchase only from 12 to 15 pounds of the dried pod. The net profits (exclusive of rent, for the land is always *nakdí*) from a *bíghá* of pepper land are about Rs. 13 to Rs. 14, or from £1, 6s. to £1, 8s. The trade is exclusively with Patná, and is conducted through local dealers, who make advances to the cultivators on exactly the same principle as that adopted by the Opium Department."

AREA; OUT-TURN OF CROPS, &c.—The District of Gayá was surveyed in the year 1843–44. Its area, as then ascertained, was, according to the Collector, 3,437,881 acres, 1 rood, and 30 poles; but as all the papers in the office were burned during the Mutiny of 1857, more detailed information is unattainable. According to the printed statistics of the Board of Revenue for 1868–69, the area of the District was 5446 square miles, of which 3978 were cultivated, 489 cultivable, and 979 uncultivable. The actual area, according to the Census Report of 1872, is 4718 square miles. The area under each crop, as estimated by the Collector, has been already given under the specific headings; but the untrustworthy nature of such statistics has been shown by the Commissioner of the Division in his Annual Report for the year 1872–73. In the years 1870, 1871, and 1872, three different methods were tried for ascertaining the waste lands in Patná District; and the results varied between 72,000 acres and 229,000 acres. To reproduce such statistics is simply to perpetuate error. As a rough approximation, the Collector estimates that one-fifth of the total area is uncultivated. Until the officers engaged on the Road Cess have completed their labours, more accurate information is unattainable. Of the cultivated area, the Collector estimates that 65 per cent. is grown with rice; 10 per cent. with barley; 7 per cent. with peas; 5 per cent. with wheat; 5 per cent. with grain; and 8 per cent. with *masúri*, a kind of pulse. A fair out-turn of paddy or unhusked rice from an acre of good land would be

thirty hundredweight, value Rs. 27, or £2, 14s.; from inferior land the out-turn would be eighteen hundredweight, value Rs. 16-3-4, or £1, 12s. 5d.; if *khesárí* is sown among the stubble, the out-turn from that crop would be six and a half hundredweight, value Rs. 9, or 18s. The out-turn of wheat or barley, and the value of the crop, is much the same as in the case of paddy; but the expense incurred in cultivation is less, and the net profit to the cultivator consequently higher. Of the other crops, poppy and sugar-cane yield the best profits.

CONDITION OF THE CULTIVATORS.—According to the Collector (who has certainly not under-estimated the size of the following holdings), a holding above thirty-seven acres in extent, or fifty local *bighás*, would be considered a very large farm; and anything below seven and a half acres, or ten local *bighás*, a very small one. A fair-sized comfortable holding for a husbandman cultivating his own lands would be a farm of about twenty-two or twenty-three acres, or thirty local *bighás*; the majority of holdings are of much smaller extent. A single pair of oxen cannot plough more than four acres. A small holding of five acres would not make a peasant so well off as a respectable retail shopkeeper in a village, nor would it enable him to live as well as a man earning Rs. 8, or 16s. a month in wages. As has been already pointed out, the condition of the cultivators is not an enviable one. Fully 75 per cent. of them are in debt. They are generally mere tenants-at-will, not more than one in a thousand having, or even knowing of, any right of occupancy. Village officials, however, such as the *chaukidár* and *gorait*, whose office is generally hereditary, own, occupy, and cultivate their own lands, from which no one would attempt to oust them.

THE DOMESTIC ANIMALS of this District consist of bullocks, buffaloes, cows, sheep, goats, pigs, fowls, ducks, pigeons, dogs, cats, and country "tats" or ponies. Those used in agriculture are bullocks and buffaloes. The animals reared for food or as articles of trade are ponies, cows, sheep, goats, pigs, fowls, ducks, and pigeons. Beef is only eaten by a small number of Musalmáns, who can afford it, goats by both Hindus and Muhammadans, fowls by Musalmáns only, and pigs by Dosádhs, Chamárs, and other very low castes. The value of an ordinary cow is about Rs. 15, or £1, 10s.; but a really good cow, yielding from eight to ten *sers* of milk a day, will be sold for from Rs. 50 to Rs. 60, or from £5 to £6. An ordinary pair of bullocks or buffaloes are worth about Rs. 25, or £2, 10s.; a score

of grass-fed sheep, Rs. 20, or £2; a score of kids six months old, Rs. 12, or £1, 4s.; a score of full-grown pigs, Rs. 60, or £6 and upwards; while a country pony can be bought for from Rs. 22-8 to Rs. 30, or from £2, 5s. to £3.

THE AGRICULTURAL IMPLEMENTS in use in this District are—(1) *Hal* or plough. This consists of four parts—the *hal* proper, or triangular piece of wood into which the iron (*phár*) which cuts the soil is fixed; to this is fitted the wooden handle (*lagná*) which directs the plough, and the pole (*haris*) which fits into the centre of the yoke (*júáth*). The yoke rests on the animals' necks in front of the hump, and is kept in its place by pieces of leather (*joti*) which pass round the neck. This implement, which is worth about Rs. 1-8, or 3s., is superior to the plough (*nángal*) of Bengal, which is made entirely of wood. A pair of oxen will work half a day; and if the cultivator owns only one pair, he will join company with one of his neighbours in a similar position. (2) *Chauki*, or harrow, a wooden instrument for breaking the clods, is generally drawn by four bullocks by means of iron chains (*zangír*), which are attached to the yokes. (3) The *tánrá*, a hollow bamboo about five feet long, with a wooden mouth-piece, is fixed in the *hal* for sowing seed in drills. (4) The *hasúá*, used for cutting crops, is a curved iron instrument, with a wooden handle about a foot long. (5) The *kodáli* has an iron blade like a spade, from twelve to fourteen inches long, and from eight to ten inches in breadth. There is a hole at one end, into which a wooden handle about two and a half feet long is fitted. (6) The *phaorá* is shaped like a *kodáli*, but is somewhat larger. (7) The *khúrpá* or *khúrpi* is a small iron instrument used for weeding, with a blade from three to four inches square, and a handle about six inches long turned over at one end. (8) The *tangá* or axe is used for felling timber. (9) The *tangi* is a smaller axe of the same sort. (10) The *kaintá*, used by builders, is like a *kodáli*, only the blade is narrower and thicker. (11) The *rámá* is a long thin pole of pointed iron, used in transplanting. (12) The *khanti* has a small iron blade, with a long bamboo handle. It is used for cutting open the reservoirs (*áhars*), when water is required for cultivation. For the cultivation of four acres of land, the following cattle and implements are necessary:—A pair of bullocks, a plough, yoke, &c., a clod-crusher with chains, two hoes (*kodáli*), two reaping hooks, and a *tánrá*. The cost of these would represent a capital of about Rs. 32-8, or £3, 5s., of which Rs. 25, or £2, 10s., would be spent on the oxen.

WAGES.—Wages for labour are generally paid in kind at a fixed rate, which never changes. As to money wages, the Collector believes that there has been no variation for the last twenty years, but that before that date they were less by 25 per cent. than now. He gives as the money wage of a bricklayer or day-labourer, 3d.; and of a smith or carpenter, 4½d. per diem. The labourers on the Són Canal works, and those employed by Europeans, are paid at a higher rate.

It is interesting to compare these figures with those of sixty years ago given by Dr Buchanan-Hamilton. At that time the usual daily allowance for a labourer engaged in ploughing was 3 *sers* of grain, or in some places from 1½ to 2 *paisa*, with half a *ser* of the unboiled porridge called *satú*. This wage, representing in English money about one penny, was earned by nine hours' work. The annual wages earned by a poor family of three persons used to be Rs. 26-8, or £2, 13s., of which sum the labourer would (allowing for sickness) get Rs. 14, or £1, 8s.; his wife, by reaping, weeding, and transplanting, Rs. 8, or 16s.; and an old person, or a boy or girl able to tend cattle, Rs. 4-8, or 9s. One shilling represented 78 lbs. of maize, or other coarse but wholesome grain; therefore the daily allowance of grain for a family of three persons was about 11⅓ lbs.; and the whole living expenses of the family, including clothes, would have to be met from this sum. An estimate of the earnings of a family from Nawádá, where wages were still lower, gave as the annual gain represented in money, Rs. 22-1-6, or £2, 4s. 2¼d.

The following comparison with the price of labour in Bengal was furnished by the native Officer of the neighbouring Subdivision of Behar:—"It is a matter of wonder for what small wages the coolies labour here. For what we pay six *ánnás*, or 9d., in Eastern Bengal, and eight *ánnás*, or 1s., in Calcutta, for that we pay three to four *pice*, or about 1d., in Behar. Then the amount of work a coolie in this part of the country performs is something wonderful when compared with that in Lower Bengal. Carpenters, masons, weavers, are paid at equally cheap rates. A carpenter who here gets two *ánnás*, or 3d. per day, is sure to get six *ánnás*, or 9d. in Calcutta, Bardwán, or Dacca. A mason who here gets four *ánnás*, or 6d. per day, gets 12 *ánnás*, or 1s. 6d. in Calcutta, for work of equal excellence; so do the weavers, potters, &c. The lower classes of labourers, such as coolies ploughing in the fields, digging earth, or carrying grain, are paid not more than three to four *pice*, or about

1d. a day, or else 5 lbs. of paddy or *janirá* when they are paid in kind, as is generally the case."

PRICES.—According to the figures furnished by the Collector for the years 1859, 1860, and 1870, prices appear to have fallen of late years. In 1859, the best cleaned rice was selling at Rs. 2-3-4 a *man*, or 6s. o½d. per cwt.; common rice at Rs. 1-15-6 a *man*, or 5s. 4d. per cwt.; fine paddy at Rs. 1-5-3 a *man*, or 3s. 7d. per cwt.; common paddy at R. 1 a *man*, or 2s. 8½d. per cwt. Next year, prices had risen; the best cleaned rice was selling at Rs. 2-12 a *man*, or 7s. 6d. per cwt.; common rice at Rs. 2-8 a *man*, or 6s. 10d. per cwt.; fine paddy at Rs. 1-10-8 a *man*, or 4s. 6d. per cwt.; and common paddy at Rs. 1-8 a *man*, or 4s. 1d. per cwt. In 1870, the rates were:—for best rice, Rs. 1-10 a *man*, or 4s. 5d. per cwt.; common rice, Rs. 1-6 a *man*, or 3s. 9d. per cwt.; best paddy at R. 0-14 a *man*, or 2s. 4½d. per cwt.; common paddy at R. 0-12 a *man*, or 2s. o½d. per cwt,; unshelled barley was selling at the same price as common rice; Indian-corn at R. 1 a *man*, or 2s. 8½d. per cwt.; and wheat of the first quality at Rs. 2 a *man*, or 5s. 5d. per cwt. During the height of the famine of 1866, best rice sold at Rs. 5-5-4 a *man*, or 14s. 7d. per cwt.; common rice at Rs. 5 a *man*, or 13s. 7d. per cwt.; best paddy at Rs. 3-1-3 a *man*, or 8s. 4½d. per cwt.; common paddy at Rs. 2-13-9 a *man*, or 7s. 9d. per cwt.; wheat of the first quality at the same price as common rice. In comparing these prices with the highest obtained during the famine of 1873–74, we find that in June 1874 common rice was selling at Rs. 4-9-2 a *man*, or 12s. 8d. per cwt. But it has been pointed out by the Commissioner of the Patná Division, that nothing can be more misleading than these famine prices, as in the District of Gayá, where the *bháoli* system of payment in kind prevails, the market price of grain is no index to the real pressure of want. This was proved by the fact, that in this District common rice rose to a price which (except in isolated instances) it never reached on the other side of the Ganges, where distress was far more severe.

For the year 1814, Dr Buchanan-Hamilton gives a table of prices obtaining at Patná, as an illustration of the whole District of Behar. From this it appears that the prices of all food-grains, with the exception of wheat, were but slightly lower sixty years ago than they were in 1871 and 1872; but that wheat, owing perhaps to an increased exportation, has become considerably dearer.

THE LOCAL WEIGHTS AND MEASURES are as follow:—The

standard *man* or *maund* of 82 lbs. avoirdupois, is only used for wholesale transactions. The weights for retail-dealing vary with the article, and frequently with the locality. Gold, silver, and precious stones are weighed as in Bengal; 4 *dhán* = 1 *ratí*; 8 *ratí* = 1 *másha*; and 12 *máshas* = 1 *tolá* or 180 grains troy. The *man* or *maund* always contains 40 *sers*, but the *ser* varies in weight. The standard *ser* contains 20 *ganda*, and is equal to 2 lbs. 0 oz. and $14\frac{2}{3}\frac{2}{5}$ drs.

The following local weights have been furnished by Mr Beames of Nawádá, and the principle of his remarks will apply to the whole District. The *ser* of 21 *gandas*, *i.e.*, of 84 *tolá* weight, is confined to Nawádá. The *ser* of 14 *gandas* (*i.e.*, of 56 *tolá* weight) is used in Wárisalíganj, and Pakríbaránwan. The *ser* of 13 *gandas* prevails in Túngí and Narhát, and the *ser* of 12 *gandas* in Rájauli, Kádirganj, Námdarganj, and in most other marts of the Subdivision. The difference in these weights is adjusted by the fact that a purchaser at Nawádá, under the 21 *ganda* system, will get only 20 *sers* of rice for a rupee, while at another place, under the 14 *ganda* system, he will get 30 *sers*. The value of any *ser* in English weights can be readily ascertained; a *ganda* always equals 4 *tolás*, and the *tolá* is the weight of a rupee, or 180 grains troy. The following denominations are in general use:—4 *chhatáks* = 1 *poyá*; 4 *poyá* = 1 *ser*; 5 *sers* = 1 *pasurí*; *and* 8 *pasurí* = 1 *man*. A *chhaták* may contain $5\frac{1}{8}$, 5, $3\frac{1}{4}$, $3\frac{1}{8}$, or 3 *tolás*.

Local measures, according to Mr Beames, vary still more. In the town of Nawádá alone there are four different kinds of yards (*gaz*):—(1) = 3 feet 4 inches; (2) = 3 feet $3\frac{4}{8}$ inches; (3) = 3 feet $3\frac{7}{10}$ inches; and (4) = 3 feet $4\frac{1}{8}$ inches. Besides these there are, in different parts of the Subdivision, yards of the eight following descriptions:—(1) = 3 feet $2\frac{1}{2}$ inches; (2) = 3 feet 3 inches; (3) = 3 feet $3\frac{3}{10}$ inches; (4) = 3 feet $3\frac{2}{8}$ inches; (5) = 3 feet $3\frac{1}{2}$ inches; (6) = 3 feet $3\frac{3}{8}$ inches; (7) = 3 feet $4\frac{3}{10}$ inches; and (8) = 3 feet $5\frac{3}{8}$ inches. The standard yard adopted by the East India Company was 3 feet 4 inches. The yard or *gaz* is always divided into 16 *girahs* or 2 *háths*. A *háth* = 4 *múthí* or fists; and a *múthí* = 4 *anguli* or finger's breadths. Variations in the size of the *girah* or *anguli* cause the difference in the length of the *gaz*. For long distances, 5 *háth* or cubits = 1 *báns*; 20 *báns* = 1 *rasí* or 150 feet; and 60 *rasi* = 1 *kos*. Square measure is reckoned in *bighás*, *káthás*, &c.; and the size of the *bighá* depends on the length of its side, or of the original *báns* or *lagí* from which it is constructed. This *lagí* varies in size, but is

always the side of a *dúr*; 20 *dúr* = 1 *káthá*, and 20 *káthás* compose the *bighá*. The standard *bighá* is 14,400 square feet, or about one-third of an acre; and the standard *lagí*, therefore, is 6 feet. But the Government *lagí* in use for opium lands measures 8 feet 3 inches. This makes a *bighá* equal to 27,225 square feet, or rather more than three-fifths of an acre. The local *bighá* varies for different crops, but the most common length for a *lagí* is 7½ feet, or 5 *háths* of 18 inches each. This gives a *bighá* of 22,500 square feet, or rather more than half an acre.

Time is subdivided as follows:—60 *pal* = 1 *danda* or 24 minutes; 7½ *dandas* = 1 *prahar* or 3 hours; 8 *prahars* = 1 *din* or day; 15 *dins* = 1 *pakha*; 2 *pakhas* = 1 *más* or month; and 12 or 13 *más* = 1 *sál* or year. In common talk, the *pahar* is divided into four *gharí* or *ghantá*.

SPARE LAND.—With the exception of the barren hills, there is now but little spare land in Gayá District. Such spare land as there is, lies chiefly to the south, where the jungle has not yet been entirely cleared. The Collector estimates the uncultivated area at one-fifth of the total area of the District, or about 943 square miles; but much of this amount is uncultivable. The following is Dr Buchanan-Hamilton's estimate for the six police circles of Nawádá, Húlásganj, Jahánábád, Dáúdnagar, and Arwal, which constitute 3089 square miles of the present District of Gayá. The calculations were made at the beginning of the century, but there are no later statistics of any value. Area occupied by rivers, tanks, marshes, and watercourses, 49 square miles; by hills, 94 square miles; altogether unfit for the plough or waste, 773 square miles; total, 916 square miles, or about three-tenths of the total area of the six circles. Of this uncultivated area, 455 square miles, or one-half, was cultivable; and the remaining 456 square miles, or rather more than one-seventh of the total area, was pure waste.

LAND TENURES—INTERMEDIATE TENURES.—In Behar, as in Bengal, a longer or shorter chain of intermediate landholders is generally to be found. At one end of the chain stands the *zamíndár* or *málik*, who holds the estate from Government under the Permanent Settlement, and pays his land-tax direct to the Government Treasury. At the other end is the actual cultivator, called the *jot-dár* or *kásht-kár*. The following are the intermediate tenures which exist between the *málik* and the actual cultivator:—(1) *Mukarrarí*, which is a lease from the *málik* at a fixed rental, after the payment of an installation fee called *zar-nazaráná*. This lease is either permanent, in which case

it is called *istimrárí* or *bafarzandán* (from generation to generation); or it is only granted for the life of the leaseholder, in which case it is called *hin hiyátí*. In addition to the *zar-nazaráná*, the leaseholder has sometimes to pay an advance (*zar-i-peshgí*) as security for the payment of the rent. (2) *Dar mukarrarí* is an exactly similar lease to the above, granted by the *mukarraridár* to a third party. The holder of any of the preceding permanent tenures may either cultivate the land with his own labour, in which case the holding is called *níj-jot;* or with hired labour, in which case it is called *sir;* or he may make over the land to another for a fixed term, which gives rise to the following subordinate tenures. (3) *Thiká* or *ijárá*, the common lease for a definite term. The holder of a *thiká* obtains the estate either from the *málik* or the *mukararridár*. He has to pay an advance, *zar-i-peshgí*, on getting possession, and afterwards a fixed rent till the expiration of the term for which the lease has been taken. The *thikádár* or *ijárádár* takes the place of the proprietor, who can only interfere on the ground that his ultimate rights are being prejudiced, or on the leaseholder failing to pay the fixed rent. (4) *Katkiná* is a tenure similar to a *thiká*, granted by the *thikádár* to a sub-lessee, called *katkinádár*. (5) *Dar-katkiná*, a subordinate tenure held from the *katkinádár* in the same way as the *kinádár* holds from the *thikádár*. Below the *dar-katkinádár* comes the *jotdár* or actual cultivator.

CULTIVATORS' HOLDINGS.—The *jotdár* or cultivator is almost invariably a mere tenant-at-will. His tenure is either *khudkásht* or *páhikásht*, according as he cultivates land situated within the village in which he lives, or land of a different village. Again, the tenure is either called *nakdí*, when the rent is paid in money; or, as is more commonly the case, *bháolí*, when the produce of the fields is divided between the landlord and the tenant. *Bháolí* tenure is either *dánábandí*, in which the probable out-turn of the crop is estimated, and at once apportioned between the landowner and the cultivator; or *agarbátái*, in which case the division takes place after the crop has been cut and stored. There is some uncertainty as to the present proportions between *nakdí* and *bháolí* tenures. The *bháolí* tenure was formerly almost universal; but the increased competition for land tends to convert *bháolí* land into *nakdí*. We find now that lands in the vicinity of towns and important marts are held on short leases, for which a fixed money rent is paid; while in the more rural tracts the system of dividing the crops still prevails. The reason of this is obvious.

A proprietor who gives out his land on the *bháolí* tenure can only get a fixed percentage of the crop; but on the *nakdí* system, a brisk and increasing demand for land will raise the rent by competition, and give a yearly-increasing profit to the proprietor. Besides lands in the vicinity of towns, fields on which certain special crops are grown are always leased out on the *nakdí* system. Of these, sugar-cane, cotton, poppy, and *bhádaí* crops are the most noticeable. All lands, also, planted with vegetables, spices, pepper, oil-seeds, and safflower (*kusum*) are *nakdí*; while the larger area, sown with wheat, rice, barley, &c., is generally, but by no means invariably, *bháolí*. Mr Bourdillon states that in the Jahánábád Subdivision *nakdí* tenures are exceedingly uncommon. Dr Buchanan-Hamilton estimated that only one-sixteenth of all the estates held by the Tikárí family were *nakdí*. In the south of the District, also, the *bháolí* tenure prevails; but for the whole District, I would estimate the proportion of *nakdí* lands to *bháolí*, as three to five. *Nakdí* tenures are of two kinds: *chikath*, or temporary; and *shikmí*, or permanent. The former is the more common of the two, and the usual term of the lease varies from three to nine years. The *bháolí* tenure is either *dánábandí* or *agar-batáí*. In the former case, the crops are assessed just before they come to maturity by the *málik's amín*, assisted by the village accountant (*patwárí*) and the bailiff (*gumáshtá*). The cultivator, of course, suffers from the corruptness of these agents, who either estimate the produce as high as they can, or else demand fees for making a fair estimate. In either case, the cultivator gets much less than half of the actual produce. Under the *agar-batáí* system, the actual out-turn is divided between the landlord and tenant; but after the division is completed, the cultivator has to pay a number of the illegal cesses (*ábwáb*) which have been already described on pp. 70–72; and eventually he will only secure from five to six sixteenths of the produce. In the cases of new land, which has not been previously cultivated, the cultivator's share is higher, and he will obtain from nine to twelve sixteenths of the crop. But this profit is only temporary. In a few years, when the land has been improved by the exertions of the labourer, the landlord demands the usual share of the produce; and if the tenant objects to pay, he is ousted without mercy, for a new tenant is readily obtainable.

Revenue-Free Tenures.—Besides the above-mentioned tenures, rent-free or *lákhiráj* tenures are common in the District of Gayá. Dr Buchanan-Hamilton estimated that 37½ per cent. of the tenures

in Behar were free of revenue. Of these, most have been resumed; but the following descriptions of tenure still exist:—(1) *Altamghá;* lands given in perpetuity as a reward for conspicuous military services. (2) *Jágír;* lands granted to military officers. (3) *Khárij-jamá;* lands given to *máliks* in reward for special services. (4) *Maáfi;* lands of which the rent has been remitted. (5) *Nankar;* lands granted for maintenance. (6) *Málikáná;* lands granted to the original proprietors, who refused to take the settlement from Government. (7) *Madat-másh;* lands given to some favourite for table expenses. (8) *Khairát;* lands given for the support of religious persons. (9 and 10) *Brahmottar, Vishnuparít,* and *Sivottar;* lands given for Hindu religious purposes. (11) *Náz-Dúrgah;* for the protection of the tomb of a Musalmán saint. (12) *Táziádárí;* for the expenses of the *táziá* in the Muharram festival. (13) *Ghátwálí;* lands assigned for the maintenance of guards on mountain passes. (14) *Zamín Inglis;* lands given to soldiers for military service. (15) *Jágír pásbán;* lands given in every village to the *chaukídár* and *goráit* in payment for their services.

GOVERNMENT ESTATES.—The following account of the Government estates in the Nawádá Subdivision is given by Mr Beames, Deputy Collector, in his Annual Report for the year 1874–75:—"The Government estates are twenty-four in number, viz., Chakmáriburiá, Karhari, Dabur, Kakanduá, Pahárpúr, Balárú, Sirámpúr, Jaipur, Barsona, Baráhí, Barahi-khúrd, Lodipur-Gangla, Hamzá-bharath, Mahsayí-Partáppúr, Partappúr-sání, Kazíchak, Abdulpur-sadik, Phúldíha, Barapanariya, Jhakaur-kakaur, Zeápúr, Sonsihan, Dumoul-khurd, Sakerá. Many of these estates are very jungly; all are badly cultivated and greatly neglected, so much so, that in passing along the road it is possible to distinguish, from this circumstance alone, those estates which belong to Government. The explanation assigned is, that the *mustájir* or farmer fears to improve the land, lest at the expiration of his settlement the rent should be enhanced. As in ordinary estates the cultivator carries his complaint against the leaseholder to the proprietor, so in these Government estates the cultivator carries his complaints against the farmer to Government; and the complaints of oppression in these cases are, at times, numerous. To the north, west, south, and centre of the Subdivision, all the estates are of the ordinary kind, and need no further mention; but on the east there is a resumed *ghátwálí* tenure named Kawákol, which calls for particular mention on account of several points of

interest which it presents. At the eastern end of the Subdivision is a nook in the hills, a sort of *cul-de-sac* or *empasse*, which is entered from the west, and is completely closed by lofty hills from 500 to 1000 feet high on the north, east, and south. In this nook, which is called *táluk kawákol*, is a piece of country fifteen miles long, varying in breadth from three to five miles, and quite different in appearance to the rest of the District, which is flat and open. It forms a resumed *ghátwáli* tenure, which in 1821 was settled with Kám Sinh and Khusdil Sinh, as an *istimrárí* or perpetual *mukarrarí*, inalienable without the express consent of Government, and not saleable for arrears of rent. In case the proprietors failed to pay the rent, it was competent to the Government to take it out of their hands and lease it to other persons, the *mukarraridárs* in that case to get any surplus of the revenue above the amount due to Government. This *mahál* was settled at an annual rent of £2274, including *phulkar*, *bankar*, &c., of all the lands therein, excepting *lákhiráj* lands, *zamíndárí*, *ráhdarí chaukís*, salt, *abkárís*, &c. On the death of the persons already mentioned, the settlement-holder was chosen by the Governor-General from their relatives, and made manager in behalf of the other members of the family. The present part-owner and manager fell into debt, and mortgaged his interest in the estate to a neighbouring landowner. Upon the debt becoming overdue, the matter was brought before the Civil Court, and the mortgagee received a decree for part of the estate; but in trying to take possession, an affray occurred in which a man was killed. The mortgagor contends that none of the estate being alienable, the decree of the Civil Court is void; and the matter is still *sub judice*."

WARDS' ESTATES.—In this District there is one small estate under the Collector, and a portion of the Kanauli estate under the Court of Wards. This estate was taken charge of under Section 12, Act XL. of 1858. The annual gross rental is £496, 6s., and the Government revenue is £217, 16s.

RATES OF RENT.—The following rates are compiled from a list submitted by the Collector to the Government of Bengal on the 15th August 1872. The size of the *bighá* is 27,225 square feet, or five eighths of an acre :—Early rice land, on which an after-crop of pulses, vegetables, oil-seeds, &c., is grown: R. 1-4 to Rs. 6-6 per *bighá*, or 4s. to 19s. 1½d. per acre. Late rice, generally a single crop, pays the same rent as early rice. Food-grains, viz., wheat, peas, *masúri*, &c.: R. 1 to Rs. 6 a *bighá*, or 3s. 1½d. to 19s. 1½d. an acre.

Garden land: R. 1-8 to Rs. 5 a *bighá*, or 4s. 9d. to 16s. an acre. Castor-oil seeds: R. 1 to Rs. 4 a *bighá*, or 3s. 1½d. to 12s. 9d. an acre. Cotton: R. 1-12 to Rs. 5 a *bighá*, or 5s. 6d. to 16s. an acre. Lands on which pulses are grown: R. 1-8 to Rs. 5 a *bighá*, or 4s. 9d. to 16s. an acre. Sugar-cane: Rs. 3 to Rs. 10 a *bighá*, or 9s. 6d. to £1, 12s. an acre. Opium: Rs. 2-8 to Rs. 8 a *bighá*, or 8s. to £1, 5s. 6d. an acre.

The operation of the Rent Law (Act X. of 1859) has not resulted in any general enhancement of rents in Gayá District.

ROTATION OF CROPS (to quote Mr Bourdillon) "is thoroughly understood by the natives. The following is the rotation usually adopted:—In lands which grow a *bhadaí* crop, consisting of Indian-corn, early rice, &c., when that crop is cut, poppy is sown. Thus from June till October the lands carry a *bhadaí* crop, and from October to March they are covered with poppy, lying fallow during the summer. These lands are generally what are called *díh* or *díhas* lands; that is to say, they lie close to the village, and are more or less manured. In *rabí* lands, a *rabí* crop (wheat, barley, &c.) is sown one year, and *arhar* and *kodo* the next, and so on. Sugar-cane is a crop of slow growth, and is alternated with rice." Early rice and Indian-corn are also followed by *masúri*, peas, linseed, mustard, gram, wheat, and barley. When the winter rice has been cut, *khesárí* is very frequently sown among the stubble.

MANURES.—By far the greater part of the cow-dung is burnt for fuel. Kitchen-gardens are enriched with sweepings from the road, and with ashes and earth containing nitrous salts. Manure is not used for rice and sugar-cane, but it is always used for poppy and cotton. *Pán* or betel-leaf is manured with fresh earth.

IRRIGATION is very common over the whole District, and its prevalence may, perhaps, be thought to render the use of manure unnecessary. According to the Collector, all kinds of crops, with the exception of gram, *masúri*, linseed, *til*, *khesárí*, *kurthi*, *arhar*, and Indian-corn, are irrigated. The methods used are natural and artificial watercourses, reservoirs, and wells. The artificial watercourses (*páin*) have already been mentioned (p. 23). Concerning this subject, Dr Buchanan-Hamilton wrote as follows in the beginning of the century:—"Many of these *páins* are several *kos* in length; and in the dry season convey large quantities of water, often more than remains in the channel of the river. The expense both of making and repairing the canals and reservoirs is entirely defrayed by the *zamíndárs*,

who appoint proper persons to divide the water among the tenantry. During the height of the floods, these canals and reservoirs afford a supply by merely allowing the water to flow on the fields through sluices, which usually consist of a hollow *tár* tree, the end of which is filled with clay when it is intended that the water should be confined. In the canals, the water is raised to the level of each man's sluice by a small temporary dam of earth. Towards the end of the season, the water must be raised from both reservoirs and canals by machinery. The bucket, suspended by ropes, called *chánr*, is sometimes used, when the quantity of water remaining is small; but when the quantity of water is considerable, the machine like a canoe is used, if the height to which it is to be raised is small; while the pot raised by a lever is preferred when the height is considerable. The trouble attending this is not so considerable as might be imagined; because, after the fields next the reservoir have been filled, the same water is allowed to flow on others without any additional labour. The greater portion of the winter crops, and of vegetables and sugar-cane, is watered from wells." The cost of irrigating sugar-cane is reported to be Rs. 7 the standard *bighá*, or about £2, 2s. the acre.

Wells, though found all over the District, are most common in the sandy tract between the Són and the Púnpún rivers, where the country may be said to be perforated by them. The greater number are *kachchá*; that is to say, simply holes dug in the ground, without any masonry work to strengthen the walls. The cost of making a well depends on the distance of the water from the surface. The Collector reports that he has seen cultivators commence a well in the morning, and by 4 P.M. the men had reached water at a depth of 8 feet, and were irrigating their fields. But sometimes wells have to be sunk to a depth of 60 feet. The water is raised by a lever. A long rope is attached to the bucket at one end, and the other to a bamboo lever, which moves on a pole. One end of the lever is weighted with a log, stone, or lump of clay; and when not in use the bucket rests above the well. When water is required, a man standing by the pole pulls the rope till the bucket is immersed; as soon as the tension is relaxed the weight attached to the lever raises the bucket of itself. There are generally three or even more levers working at once in each well. This economises labour, for one man is sufficient to distribute the water raised by four or five levers or *láthas*. When the depth is moderate, three men with two *láthas* can water from about two-thirds to one-third of an acre daily. The bucket consists of an

iron or an earthen pot, and the price of a rope and lever is about four *ánnás* or 6d. An iron pot costs one rupee or 2s., and an earthen pot only half an *ánná* or three farthings; but the latter is often broken, and has to be renewed. In town-gardens, water is frequently raised in a large leather bucket (*moth*). An inclined hollow is made near the well, and the water is raised by means of a pair of oxen walking down the incline. Statistics showing the amount of water that is usually raised by the *chánr*, *látha*, and *moth* are given in the Statistical Account of Shahábád District.

Large reservoirs (*áhars*) are much used. They vary in size, being sometimes more than a mile in length, but in general much smaller. They are constructed especially for the rice cultivation by the proprietors of the villages. When water is required, the bank is cut and the water distributed over the fields. The cultivators belonging to the village in which the *áhar* is situated get their water free of charge; but the members of an adjoining village have to pay at an average rate of eight *ánnás* the standard *bíghá*, or about 3s. an acre. The cost of constructing such a reservoir varies with the size, from Rs. 500 to Rs. 25, or from £50 to £2, 10s. The people who dig them are called *beldár*, and are paid from R. 1-8 to Rs. 4, or from 3s. to 8s. for 100 *sikandari* cubical *gaz* (2 feet 9½ inches), according to the depth of the ditch and height of the bank which constitutes the reservoir. Dr Buchanan-Hamilton was informed that every 1000 *bíghás* of rice land required a bank of from 150 to 100 *bíghás* in length. After the reservoirs have been cut, a winter crop of wheat, barley, or pulse is frequently sown within the enclosure.

NATURAL CALAMITIES.—FLOODS AND BLIGHTS.—In very rainy seasons, some injury is done to the crops by standing water; but within the memory of the present generation there has only been one considerable flood. This occurred thirty-seven years ago, when the hill-streams flooded the surrounding country; but the water remained stationary for only one day, and then subsided in nine or ten hours. Injury from blight is rare. During the last sixty years locusts have visited the District three times. Sometimes grasshoppers do some damage, but not to the extent of affecting the market price of grain.

DROUGHTS are unfortunately only too common. In 1870 the Collector reported that droughts affecting the general prospects of the District had occurred ten times during the present generation; and that no measures had been taken as safeguards against drought

in the future. Since that date the Són Canals have been constructed, which will, undoubtedly, prevent much of the loss that arises from a dry season.

THE FAMINE OF 1866 certainly did affect Gayá District, but no standard exists by which to guage the actual pressure. The Collector reports that the maximum price of common rice rose to Rs. 6-10-8 a *man*, or 18s. 6d. per cwt.; and of paddy to Rs. 3-5-4 a *man*, or 9s. 3d. per cwt. But, as I have already mentioned, prices in this District are an uncertain index to the pressure from want. Market rates apply only to a very small fraction of the population; and in a time of pressure, when people are unwilling to sell, they indicate far greater scarcity than really exists. The following account is condensed from the Report of Mr F. R. Cockerell, C.S., Famine Commissioner for the Patná and Bhágalpur Divisions.

"The distress was most severe in that part of the District which lies to the west, in the vicinity of Gayá town, and to the south-west and south, within the Subdivisions of Aurangábád and Sherghátí. This distressed tract extended over an area of upwards of 1300 square miles, and comprising *parganás* Goh, Dádar, Kábar, Arwal, Anchhá, Manorah, Charkánwán, Dakhnair, Sanaut, Siris, Kutumbá, Japlá, and Sherghátí. The rice crop, which is the main cultivation in most of these *parganás*, may be said to have failed completely in 1864; and from that time prices rose considerably, and general distress began to be felt. The *rabí* or spring crops of 1865 were much below the average. From want of sufficient moisture in the ground, resulting from the early cessation of the rains in 1864, and the difficulty experienced in obtaining seed, the area under *rabí* cultivation was contracted, and the produce was much injured by the severe hailstorms which fell in the spring of 1865. From these causes the general distress became so great, that in May and June of that year, the poorer classes were reduced to living upon the seeds of the *mahuá* tree, berries, grass, and herbs. This extreme destitution abated on the setting in of the rains. Prices fell; and as there was work to be done in the fields, special relief measures were not deemed necessary. The condition of the people, however, did not improve, and the general distress reached its climax in October 1865, when only 7 *sers* of rice could be purchased for the rupee. The Collector commenced a daily distribution of grain, and called a meeting of the principal inhabitants, with the object of raising a general subscription to defray the cost of maintaining the starving people. A daily

average of about 1000 persons were fed at Gayá town by public charity from 12th October to 17th December. In the latter month, when the markets again fell, and the rice harvest afforded means of employment, the relief was considered no longer necessary, and was suspended. But, as the Collector anticipated, there was a renewal of extreme distress in March 1866. Severe hailstorms and a heavy rainfall in February, with the premature arrival of the hot winds, caused much injury to the spring crops. The stocks in the hands of dealers became exhausted, and the local supplies were mainly dependent on importations from Patná; the *zamíndárs*, who are the principal holders of grain (as the *bháolí* system, or payment of rent in kind, prevails in this District to a great extent), withheld their stocks from the market, in the expectation of still greater scarcity. From these causes the prices of food again rose in March; and a considerable increase in that class of crime which marks the existence of extreme distress amongst the lower classes took place about the same period. Still no special measures were adopted by the Collector till June, when relief centres were opened at Gayá town, and at the headquarters of the Subdivisions of Sherghátí, Nawádá, and Aurangábád. Subsequently, in August and September, additional centres were established at Konch and Fathipur in the Sherghátí Subdivision. Uncooked rice, at the average rate of half a *ser* to each person, was given at all the relief centres, except at Sherghátí; where the Deputy-Magistrate, who had charge of the relief administration, distributed money in lieu of food, from the 24th July to the end of the period during which relief operations lasted. The rice was in each case purchased in the local market nearest to the relief centre. During the period of the greatest distress, the average daily number of persons receiving relief was 1167 for the week ending 7th July; 1105 for the week ending 6th August; and 934 for the week ending 6th September. An average daily number of about 200 persons was employed on roads during the same period; and at Gayá the manufacture of ropes gave employment to a daily average of 142 persons. A sum of Rs. 1000 was granted from public funds in aid of the local subscriptions (which amounted to Rs. 12,371), to be expended in gratuitous relief; and Rs. 9050 was assigned in August from the Imperial funds for employment of the people on public works. The *mahant* of Buddh Gayá largely increased his ordinary charities. The Ránís of Tikárí distributed food daily at that place; and the *zamíndárs* of Nawádá subscribed liberally. But as a rule, the land-

owners rendered little or no assistance towards the support of the starving people. Cholera made its appearance in the town of Gayá about the middle of July, and thence spread over the interior of the District, visiting Tikárí, Konch, Goh, and Dáúdnagar in the Gayá Subdivision. Medicines were distributed freely through the agency of the police in those localities. In the Aurangábád Subdivision there was not much sickness; but cholera prevailed in some parts of the Nawádá Subdivision, and at Fathipur. Of a total number of 927 admissions to the Gayá hospital from amongst the pauper relief recipients from June to November 1866, 447 died within an average period of two days after admission, showing the severe character of the cholera outbreak in the town of Gayá. At Nawádá, out of a total number of 257 persons admitted to hospital during the same period, 8 died within an average period of eight days after admission, and 249 were discharged as cured. At Sherghátí, amongst 39 admissions during the same period, 2 deaths occurred, one within two and the other within fifteen days after admission. Upwards of 3000 persons in Gayá District were registered for emigration under Acts III. of 1863 and XIII. of 1864 during the year 1865; and this fact gives some indication of the extremity of the general distress, and the difficulty of gaining a livelihood experienced by the labouring classes during that year. The entire number of recipients of gratuitous relief at no time exceeded a daily average of 1200 persons; whilst the mortality return for the District, showing only cases reported by the police, and consequently considerably underrating the actual loss of life caused by the famine, establishes the fact of 3387 persons having died. This shows the number of deaths to be in the proportion of more than 2 to 1 as compared with the number relieved. That the number coming forward to receive relief should have been so small, when the distress had been so protracted through the failure of the crops of successive years, and the high ruling prices occasioned thereby, is only to be accounted for by the fact of the inaccessibility of the relief depôts, owing to their distance from the mass of the starving population."

THE FAMINE OF 1873-74 was not seriously felt in the District of Gayá. The flooding of the *bhadaí* crops in August, and the bursting of the *áhars* or reservoirs, which seriously affected the winter rice, gave rise to grave anticipations, which fortunately were not realised. Much of the crops to the west of the District were saved by water from the Són, which was freely distributed through the half-finished

canals. Slight showers about Christmas and January just sufficed to keep the *rabí* crop alive on the ground, and good rain in February secured a fair out-turn. Meanwhile private trade had collected large supplies of grain from the Panjáb and North-West Provinces at Patná, Arrah, &c.; and this grain was distributed over Gayá District. One of the chief causes of the distress in 1866, viz., the impassable condition of the Patná and Gayá road, no longer existed to hinder the transport of grain. The *rabí* crop was good, and the subsequent crops of the year 1874 were luxuriant and excellent. Prices, no doubt, were higher than in the worst parts of Tirhut and Champáran, where the distress was far more severe; but the market price in Gayá does not directly affect the majority of the population. All the local officers were convinced that no real distress need be apprehended. Government grain, however, was stored throughout the District, relief works were instituted, and a comparatively small number of the poorest classes were charitably relieved. But these special measures were simply precautionary. The Government had merely to supplement the food supply, strengthened as it was by private trade, with a small amount (less than 2855 tons) of grain, and not to feed a great portion of the population, as in the north Gangetic Districts.

FAMINE WARNINGS.—The Collector (writing before the experience of the late famine) stated that prices reach famine rates when paddy, the staple crop of the District, is selling at four times the ordinary rate, that is at Rs. 6 a *man*, or 16s. 8d. per cwt. Mr Bayley, however, points out that, in a *bháolí* District, market rates are no sure index of want. "Nothing," he says, "but a *succession* of bad seasons can exhaust the landowners' stock, and the other private stores of grain in every village. The cultivator does not owe for rent, and his landlord can easily advance him, for subsistence, grain which has cost him little. . . . In ordinary years, a good *bhadaí* crop, even if followed by a total loss of the winter paddy crop, will suffice to supply the people with food up to a late period of the following year, certainly up to the *rabí* harvest." According to the same authority, there are only two means of preventing the possibility of future famines: facilities for irrigation and improved railway communication.

FOREIGN AND ABSENTEE LANDHOLDERS.—The Collector reported, in 1871, that there was only one European registered as a proprietor in the District. He estimated the number of Musalmán proprietors

at 8892; and the absentee landholders at 25 per cent. of the total number.

Roads and Means of Communication.—There are three important roads in the District of Gayá, which are metalled throughout their entire length—(1) The Patná Branch Road, which enters the District a few miles north of Jahánábád, and runs due south past Jahánábád, Tehtá, Makdúmpúr, Belá, and Chákand to Gayá town. It is extended in a south-westerly direction to Dhobí, where it meets the Grand Trunk Road. The total length of this road is 80 miles, of which 24 miles are in Patná District and 56 miles in Gayá. The annual cost of repairs is £4000. It is now passable throughout the year; but during the famine of 1866 much of the distress was owing to the badness of this road during the rains, all communication between Jahánábád and the Púnpún river being interrupted. (2) The Behar Local Road, which runs north and south from Behar town to Rájaulí. The total length is 41 miles, of which 30 are in Gayá District. This road passes through Nawádá, and bisects the Subdivision. It was constructed in 1869, but allowed to fall out of repair till the last famine, when it was re-metalled as a relief measure. (3) The Grand Trunk Road passes through the south of the District for a distance of 65 miles, from the Mohánáriver to the Són, across which it is carried on a causeway that is flooded when the river is high. West of Aurangábád, it is cut by the Bataní, a branch of the Púnpún. It passes the important towns of Bárachati, Sherghátí, and Aurangábád. The annual cost of repairing this road is £1936, 10s. These three roads are under the management of the Department of Public Works. Of roads under local management, the three principal lines are—(1) From Gayá to Dáúdnagar, 41 miles in length, of which the first 12 are metalled; annual repairs, £179, 18s. (2) From Gayá to Sherghátí, 20 miles in length, of which the first four miles are metalled; annual repairs, £81, 6s. (3) From Gayá to Nawádá, thirty-six miles in length, unmetalled; annual repairs, £55, 14s. The Collector has only mentioned these six roads, but the following unmetalled roads, most of which were constructed or repaired during the late famine, may be added:—(1) From Nawádá to Wárisalíganj, 10 miles; (2) from Nawádá to Pakribaránwán, 13½ miles; (3) from Nawádá to Govindpur, 12 miles; (4) from Gayá to Rájaulí, about 36 miles; (5) from Aurangábád to Nabínagar, about 22 miles; (6) from Aurangábád to Obra, 10

miles; (7) from Arwal to Bárún, through Dáúdnagar, about 40 miles; (8) and from Arwal to Jahánábád, about 20 miles. No large markets are known to have lately sprung up on any of the routes of traffic. With regard to other means of communication, the canals have been already referred to (p. 22). There are no railways in the District; but a proposal has been made to construct a light railway, or rather tramway, between Patná and Gayá along the Patná Branch Road, a distance of sixty miles.

The accounts of the Gayá District Road Fund for the year 1874–75, published in the *Calcutta Gazette* of July 12, 1876, show an income of £3911, 12s., against a total expenditure of £2448, 10s. In the preceding year a special grant of £7500 had been made by Government "to meet the cost of any additional works during the period of distress." From this grant, a balance of £6916, 10s. was carried forward to the year under report, and £4000 was ultimately refunded to Government. This latter amount, therefore, has not been included in the figures just given for income and expenditure. The income, however, does include a balance of £2916, 10s. brought forward from the previous year; the remainder, £995, was raised locally, chiefly by road and ferry tolls. The Road Cess Act of 1871 has not yet been extended to Gayá District. Of the total expenditure shown above, £527, 9s. was expended on original works, and £1681, 4s. on repairs; while £1463 was carried forward. The District Road Committee is reported to have worked in a satisfactory manner.

MANUFACTURES.—The Collector gives the following list of manufactures. Brass utensils of the common kind for home use; *tasar*-silk cloth; black-stone ornaments; and rope of all kinds from a grass called *sábík* which grows in the wilder parts of the District. The wages of the manufacturers are reported to be four *ánnás*, or sixpence a day. Generally speaking, the people manufacture on their own account and in their own houses. There are instances, however, where hired labour is employed and houses rented for the purpose, particularly in the towns of Gayá and Sáhibganj.

A full account of the manufactures existing in 1812 is given by Dr Buchanan-Hamilton, whose remarks on this subject are here reproduced in a condensed form. The two chief towns were then, as at present, Gayá and Dáúdnagar. In the former place, the architects who were brought from Jainagar to construct the temple of

Vishnu-pad, were still to be seen. Their descendants are now chiefly to be found at Pathalkatí, a village about fifteen miles from Gayá, near the quarries from which the famous black-stone of Gayá is excavated. These *sang-tarásh*, as they are called, carve all kinds of vases and images, which command a ready sale in the surrounding country, among the pilgrims who visit Gayá.

Soap was manufactured then as now in the town of Gayá, but not to the same extent as at Patná. It was estimated that each man could make about 77½ lbs. in three or four days. Allowing for sickness and other avocations, we may calculate that this quantity will be made seven times a month. The cost of production would be about 9s., and the article when sold would realise 11s., giving a monthly profit of 14s. The annual amount of soap made by each family would be 6510 lbs., valued at about £46, 4s.

Torchmakers (*bárí*) were a numerous class. The torches were made, as usual, of cotton rags, chiefly collected by the Dom caste from the dead bodies of Hindus, who are stripped naked before being placed on the funeral pile. The torchmakers also sell the conical preparation of betel-leaf, lime, &c., which is chewed by all classes, and the leaf-platters (*patal*) made from the broad leaves of the *parás* (Butea frondosa), which are used very generally at large dinners and marriage-feasts.

Abír, or the red starch thrown about at the *Holi* festival, was formerly made at Dáúdnagar, but now it is also manufactured in Gayá. It is prepared from *jaurá* (Holcus sorghum), *lodh* bark, *sappan* wood, and a little impure soda; and about 9 lbs. of it are sold for a shilling.

Lac.—The makers of lac ornaments (*lahtí*, &c.) and a red powder (*sindúr*) were found all over the District. Most of the lac came from the neighbourhood of Sherghátí and Hazáríbágh District. According to the Collector, there is now no regular manufactory of lac, most of it being exported in its crude state. Bracelets and rings (*chúrí*) similar to those commonly made of lac are made of glass in Gayá.

Ink.—This manufacture has increased since Dr Buchanan-Hamilton's time, when there were only two families employed. The method of preparation is as follows:—95 lbs. of linseed-oil give 4 lbs. of lamp-black, collected by an earthen lamp. Add 5 lbs. of gum of the *nim* (Melia Indica) and a little water, and rub in a mortar with a pestle for three hours. Then infuse 1½ lbs. of gall-nuts in 10 lbs. of water, and add the strained infusion to the rubbed

materials. Then rub again for three hours, and put the pot in the sun until the paste dries sufficiently to admit of its being made into small cakes, which are again dried in the sun.

PAPER.—This manufacture formerly flourished at Arwal; its present state of decadence has been already noticed (p. 57). The following account of the process of manufacture is given by Mr Bourdillon :— "The material used from time immemorial, and still exclusively employed, is old jute-sacking (Crotolarea juncea). This is cut into small pieces, and placed to soak for some days in water in a stone or *pakká* cistern. When it is sufficiently macerated by the action of the water, beating is commenced with a *dhenki*, such as that used for pounding *surkhí* (brick), and is continued for six days. At the end of that time the pulp is all taken out and washed on a strainer. It is then again beaten for two days with the *dhenki*, with the addition to the water of some ley of soda. This beating process is repeated nine times in all, each subsequent beating taking a longer time, varying from five or six days in the hot weather to eight or ten in the cold season. Between each beating the pulp is washed, strained, and dried. These repeated beatings and strainings reduce the pulpy mass to a thick, white, creamy paste, which is pressed together into large cheese-like blocks. When thoroughly bleached and dried, these are thrown into a small cistern of water to dissolve; and the actual work of making the paper into the sheets now begins. The paste, of course, sinks to the bottom of the cistern, and lies there in a creamy deposit. When it is necessary to make paper, the cistern is vigorously stirred with a stick, and the contents thoroughly mixed, till the water assumes the consistency of milk. The operator then slides under the water a tray or mat, composed of very fine slips of bamboo with interstices between; and by lifting this to the surface of the water, he obtains a level deposit of the paste on the tray, while the water drains through the interstices. A neat turn of the wrist consolidates the paste into a damp sheet of paper; which is then placed on a heap of similar sheets, by dexterously reversing the tray. All the sheets formed in one day are in the evening placed under a plank, and pressed by the weight of two or three men who sit on the plank. The sheets are afterwards stuck against the wall to dry, falling off when all the moisture they contain has evaporated. For the manufacture of common paper but two processes remain. The sheets are pasted on one side and dried, then pasted on the other side, and again dried. When finally rubbed

smooth with a stone and cut square, they are ready for the market. In the manufacture of the superior kinds of paper, another process is employed in the smoothing of the surface, by rubbing it with polished glass. This operation gives the paper a very fine gloss and a glassy smoothness. It is, or was (for no fine paper is now manufactured), the peculiar monopoly of a class of Muhammadans called *muharahdárs* to perform this operation. The papermakers, as above noticed, are exceedingly poor; the whole of their very trifling operations are conducted on advances made by the merchant, when these can be obtained. The yearly manufacture has now dwindled to twenty-five or fifty reams. The estimated cost of the materials required for twenty-five reams is £4, 18s. 6d., and the value of the paper when made is £8, 15s. The net profit therefore, where no hired assistance is required, is £3, 16s. 6d."

POTTERY is very generally made throughout the District. The ware is strong, but coarse and unglazed. The production of tiles for roofing forms a considerable part of the trade. The usual shape is semi-cylindrical, and the price varies from one to two shillings a thousand. Bricks also are manufactured, especially near Gayá town, by the Kumár caste. Of late years, brick-kilns have been made all along the Són Canals.

CLOTH MANUFACTORY.—The importance of this manufacture in former times has been already noticed. *Rangrezs* or dyers were found all over the District, making large profits. The principal materials used were safflower, indigo, and lac, of which the last is now little used. Blankets were manufactured at most of the big markets. The chief places where blankets, carpets, &c., are now made are Dáúdnagar, Obrá, Rafiganj, and Gorúá near Sherghátí. The weavers of *tasar* silk are chiefly to be found at Bunívád-ganj and Kádírganj.

MISCELLANEOUS MANUFACTURES.—Of the other manufactures and trades mentioned by Dr Buchanan-Hamilton, it will be sufficient to give the names and the numbers engaged in each:—Makers of fireworks, 45; tanners, 1433; makers of sweetmeats, 580; carpenters, 1400; blacksmiths, 600; gold and silversmiths, 915; chintz-makers, 40; and tobacco preparers, 87. There also existed a very few *tirgars*, who manufactured iron-tipped arrows for the hill-tribes in the south of the District. The sugar manufactory has been already noticed (pp. 92, 93); and the manufacture of crude opium and indigo will be described in the Statistical Accounts of Patná and Sháhábád respectively.

SALTPETRE.—A considerable manufacture of saltpetre, partly illicit, is carried on in Gayá District. The number of Nuniyás, as returned by the Census Report, is 3161; and this caste is especially employed in collecting the saline earth for the manufacture. Soda effloresces in the neighbourhood of the towns of Gayá and Dáúdnagar, and in the Nawádá and Jahánábád Subdivisions. The process of manufacture is thus described by Mr Bourdillon:—"The saline earth is boiled for three hours in large pans. The water is then baled out, and the sediment put aside. This process is usually repeated a second time, and the liquor is then allowed to stand in large earthen jars till the saltpetre crystallises, when the crystals are broken off and carried to the storeroom. No attempt is made to refine it further; and the saltpetre is packed in bags and exported on bullocks to Patná, whence it is sent to Calcutta."

COMMERCE.—The trade of the District is chiefly conducted by means of permanent markets, in the towns, and at fairs. The Collector, in 1875, gave the following list of exports:—Oil-seeds, pulses, brass utensils, blankets, hides, saltpetre, sugar, cotton, cloth, and red pepper. To these may be added all kinds of food-grains, especially paddy and rice, *kath* and betel-leaf, the medicinal substances *kaílá*, *batbhírang*, and *dhúnd*, timber, bamboos, mica, lac, raw silk, *ghí*, iron, stone plates, indigo, and a large amount of crude opium for manufacture in Patná. The imports, as given by the Collector, comprise timber, bamboos, rice, salt, piece-goods, cloth, lac, cotton, and iron. To these may be added spices of all sorts, fruits from Kabul, brass utensils, Benáres cloth, and shawls. The Collector is of opinion that the imports exceed the exports, thus turning the balance of trade against the District; but I am inclined to believe that he has not taken into account the value of the opium yearly exported from this District, which exceeds £375,500. The principal trade with other Districts is along the Patná Branch Road. Mr Bourdillon has estimated the annual value of the exports and imports (exclusive of opium) along this line at £450,000. No estimate exists of the trade along the Grand Trunk Road and the Són Canal, but it is trifling in comparison with the traffic on the Patná Road.

Of the trade in the Nawádá Subdivision, a few details are furnished by Mr Beames. He estimates the annual value of iron ore found in Pachamba at £20; of the mica sold at Rájaulí at £2500; and of the saltpetre from Wárisáliganj at £800, when sold in Calcutta. "The trade of Jahánábád is limited," says Mr Bourdillon, "to a

small export of hides, saltpetre, sugar, cotton cloth, red pepper, oil-seeds, and opium; while its imports are food-grains and piece-goods. There is a small trade at Arwa in timber and bamboo, which are brought down the Són for sale."

TRAFFIC STATISTICS ON THE GAYÁ AND PATNÁ ROAD.—The following paragraphs have been extracted from the *Statistical Reporter* of March 1876:—"The registration of the road traffic on the road between Bánkipur and Gayá, is of special interest with reference to the importance of procuring accurate data in connection with the proposed tramway on this road. The traffic has been registered for some years past; but since the 1st September 1875, the returns have been brought into uniformity with those that are now obtained from other sources. From the accompanying statements, it will be seen that during the four months from September to December 1875, the total traffic under Class I. from Gayá to Patná amounted to 65,125 *mans*, or 2384 tons; and the total traffic from Patná to Gayá to 74,092 *mans*, or 2712 tons. Of the imports into Patná, the most important articles of traffic are linseed (17,541 *mans*, or 642 tons), and rice (15,525 *mans*, or 568 tons). Of the exports from Patná, the most important item is salt (18,172 *mans*, or 665 tons); the quantity of tobacco sent from Patná (7513 *mans*, or 275 tons) is also worthy of notice. By far the most valuable of the consignments from Patná are European cotton manufactures, which were worth Rs. 96,224, or £9622, 8s. Almost the whole of these were consigned in September, in which month the *Pinda* ceremonies, which draw pilgrims from every part of India, are celebrated. The large number of animals passing south from Patná in November is due to the breaking up of the Sónpur fair, which supplies all Behar with plough-cattle, bred chiefly in Sháhábád and in the Trans-Gangetic Districts of the Patná Division."

The following are the figures for the traffic that left Gayá for the Districts of Patná, Sháhábád, and Sáran during the whole period of the four months ending 31st December 1875:—Class I.—Registered by weight.—Cotton, 96 *mans;* indigo, 16; fuel and firewood, 280; dried fruits, 3319; fresh fruits and vegetables, 19; wheat, 2508; pulses and gram, 934; rice, 15,425; other cereals, 5288; jute and other raw fibres, 373; raw silk, 5; hides, 976; horns, 13; iron and its manufactures, 213; lime and limestone, 4; shell-lac, 253; stick-lac, 180; *ghí*, 1742; oil, 73; linseed, 17462, *til*-seed, 197; mustard-seed, 341; castor-oil-seed, 1981; poppy-seed, 7113; salt,

182; saltpetre, 618; spices and condiments, 141; refined sugar, 60; unrefined sugar, 3256; tobacco, 69; miscellaneous, 417 *mans.* Total of Class I., 63,554 *mans*, or 2326 tons (this differs from the total given above by 1571 *mans*, or 58 tons, which were exported northwards along the Gayá and Patná Road from the District of Hazáribágh). Class II.—Registered by numbers.—Horses, &c., 513; cows and bullocks, 30; buffaloes, 232; goats and sheep, 1095; camels, 35; elephants, 23; timber, 2131; bamboos, 38,320; miscellaneous, 2400. Class III.—Registered by value.—Leather and its manufactures, £8, 10s; woollen manufactures, £15, 18s.; European cotton manufactures, £808; native cotton manufactures, £540, 12s.; miscellaneous native goods, £502, 2s.; miscellaneous European goods, £50, 12s. Total of Class III., £1925, 14s.

The imports into Gayá from the Districts of Patná and Sáran are thus returned for the period of the same four months:—Class I.—Coal and coke, 45 *mans;* cotton, 3766; intoxicating drugs (other than opium), 10; dyes (other than indigo), such as red earth, 12; betel-nuts, 46; dried fruits, 145; fresh fruits and vegetables, 3728; wheat, 2037; pulses and gram, 4680; rice, 7160; paddy, 100; other cereals, 7010; jute and other raw fibres, 106; manufactures of fibres (as ropes, sacking, &c.), 66; iron and its manufactures, 617; copper, brass, and their manufactures, 164; stone, 46; shell-lac, 34; stick-lac, 13; *ghí*, 185; oil, 130; linseed, 1401; mustard-seed, 615; castor-oil-seed, 74; poppy-seed, 179; salt, 18,142; saltpetre, 10; other saline substances (as *khori*, *sajjerah* &c.), 536; spices and condiments, 6918; refined sugar, 314; unrefined sugar, 6781; tobacco, 6913; miscellaneous, 64 *mans.* Total of Class I., 72,047 *mans*, or 2637 tons (this differs from the total given above by 2045 *mans*, or 75 tons, which were imported southwards along the Gayá and Patná Road into the District of Hazáribágh). Class II.—Horses, &c., 1578; cows and bullocks, 3052; buffaloes, 4017; goats and sheep, 930; birds, 40; camels, 40; elephants, 68; timber, 89; bamboos, 100; cocoa-nuts, 29,950; miscellaneous, 308. Class III.—Leather and its manufactures, £10, 6s.; woollen manufactures, £2, 14s.; European cotton manufactures, £8710, 8s.; native cotton manufactures, £560; miscellaneous native goods, £399, 14s.; miscellaneous European goods, £31, 8s. Total of Class III., £9714, 10s.

CAPITAL.—It has been already observed (pp. 97, 98) that in many respects grain, and not money, is the circulating medium in Gayá District. The needy cultivator in want of seed does not usually borrow

money to buy the seed, but the grain itself, on the condition that he will return so much of his crop at harvest-time. Very little money suffices for the few wants of the cultivating classes. What capital there is, in the hands of bankers and shopkeepers, is not hoarded, but employed in trade or loans. The state of general indebtedness has been already indicated (p. 95), and the rate of interest ensures large profits to the lender. The rate for small loans, where the borrower pawns some small article such as ornaments or household vessels, varies from two to four *Gorakhpurí* pice in the rupee per month, or from $33\frac{1}{3}$ to $66\frac{2}{3}$ per cent. per annum. In large transactions, where a mortgage is given upon houses or lands, the rate will depend upon the condition of the mortgage. With possession, the rate will vary from 12 to 24 per cent.; but without possession, it will be increased to 30 per cent. per annum. In petty advances to cultivators upon the personal security of the borrower, the usual condition is that the money or grain advanced is to be repaid at harvest-time, with an augmentation of the money or grain dependent upon the selling price of grain, but equivalent to interest at 50 per cent. For example, if a rupee is borrowed when grain is selling at 20 *sers* the rupee, the borrower must repay at harvest-time R. 1-8, or 60 *sers* of grain, when it is selling at 40 *sers* the rupee. On capital invested in the purchase of an estate, 6 per cent. per annum, or even less, is considered as a fair return. Several large bankers reside at the towns of Gayá and Sáhibganj, who deal extensively in money-lending. The village shopkeepers lend out money at usury, but not to any great extent.

The rate of interest appears to have diminished of late years, owing probably to the increased security of property and to the greater number of lenders. In Dr Buchanan-Hamilton's time the rate for petty transactions varied from $37\frac{1}{2}$ to 75 per cent. per annum. Large sums were advanced by the *nakdí mahájans*, or cash merchants, at from 18 to 20 per cent.; while sums of consequence, for example, £100, were to be got on good security, such as bullion or jewels, for 12 or 15 per cent.

Newspapers. — There are no regular newspapers in the District; but there is published at Gayá a translation in Urdu of the *Weekly Reporter*. This quasi-periodical, called *Guldasta-nazair* or *Nosegay of Precedents*, has about a hundred subscribers among the pleaders of Behar.

Incomes and Income-Tax.—The Collector, in 1871, estimated the total of the incomes in Gayá District over £50 per annum at

£839,105, 4s. This estimate appears to be slightly under the truth; it would only yield £26,222, os. 9d. at the rate of $3\frac{1}{8}$ per cent., whereas the actual net produce of the income-tax in 1870–71 amounted to £26,776, 12s. For the purposes of this tax, the number of persons assessed in that year in Gayá District as having incomes over £50 per annum was 4373. The net amount realised was, as already mentioned, £26,776, 12s.; a sum which exceeds the amount obtained from any other District in Bengal or Behar, with the exception of Calcutta and the enormous District of Tirhut. This fact might seem to show that the poverty of the people and the low material condition of Gayá District cannot be so great as it has been represented; for the District, though large, is a rural one, and large fortunes accumulated by trade are unknown. But this apparent contradiction is readily explained by the fact that a great proportion of the tax was derived from the Gayáwáls, who readily paid the high rate at which their incomes were assessed, rather than endure any scrutiny into the sources of their wealth.

The net annual amounts realised in Gayá from income, licence, or certificate taxes from 1863 to 1872 are as follow:—In 1863, from income-tax, £16,043, 2s.; in 1864, £11,483, 2s.; in 1865, £10,720, 2s.; in 1868, from the licence-tax, £3130, 14s.; in 1869, from the certificate-tax, £2679, 6s.; in 1870, from income-tax, when the rate was $1\frac{1}{2}$ per cent., £11,746, 14s.; in 1871, when the rate was $3\frac{1}{8}$ per cent., £26,776, 12s.; and in 1872, when the rate was $1\frac{1}{24}$ per cent., and the tax was levied only on incomes above £75 per annum, £7935, 10s. It is noticeable that when an income-tax was in force, the sum realised from Gayá District was second only to the amounts obtained from Calcutta and Tirhut; but that when the licence or certificate-tax was levied, fourteen Districts, besides Calcutta, gave a larger annual result.

INSTITUTIONS.—The Collector reports that there are three religious endowments in the District. The one at Buddh Gayá has been already described. The second at Husáinábád, in the Aurangábád Subdivision, is a Muhammadan institution; and the third at Budhantí, in the Nawádá Subdivision, is similar to the convent at Buddh Gayá. A certain *zamíndár* at Hasúá has a charitable establishment for feeding daily all poor travellers, which is said to cost £5 a day. The late Rájá of Tikárí used to keep a carriage and five pairs of horses at Gayá, which he was always ready to lend to local officials, who would otherwise have found no little difficulty in moving rapidly over this large District.

THE ADMINISTRATIVE HISTORY OF GAYÁ cannot be fully given, as all the records were burnt in the Mutiny. After the acquisition of the Province of Behar by the English in 1765, the management was intrusted to a distinguished native, Shitáb Rái. The subsequent history of the District of Behar, out of which the present area of Gayá District was afterwards taken, will be found in the Statistical Account of Patná. It was not until 1825 that Gayá was constituted an independent Collectorate, whose limits included the present Subdivision of Behar; but in 1814 the whole south of the District had been placed under the jurisdiction of a special Joint-Magistrate, stationed at Sherghátí. For revenue purposes, the Collector was under the jurisdiction of the Board of Commissioners at Patná and Bénares, created in 1817. For judicial purposes, there were native *munsífs*, under a Judge-Magistrate, from whom, again, an appeal lay to the Provincial Civil Court at Patná. In 1829, this Court and also the Board were swept away, and their powers were vested in a Commissioner at Patná acting under the orders of the Board in Calcutta. In 1831, the Judge-Magistrate of Gayá was given increased powers as a Sessions-Judge, and his magisterial powers were made over to the Collector; and thus the present unit of administration, the Magistrate-Collector, was created. In 1845, the offices of Magistrate and Collector were separated, to be again reunited by the order of the Secretary of State, dated 14th April 1859.

REVENUE AND EXPENDITURE.—Owing to the loss of all office records during the Mutiny, the earliest date for which the balance-sheet of the District can be given is 1858–59. It will be seen that the gross revenue for that year was £411,646, 12s. 4d., and the expenditure £444,344, 9s. 8d. In 1870–71, the gross revenue was £262,117, 10s., and the gross expenditure £261,436, 7s. These figures, however, do not show the real facts; the District balance-sheets contain many items of account and transfer, such as deposits and remittances, which conceal both the actual amount of District revenue and the cost of local administration. Eliminating these items, we find that the net revenue of the year 1858–59 was £213,125, 6s. 6d., and the net expenditure £164,748, 16s. 11d. Applying the same process to the balance-sheet of the year 1870–71, the net revenue will be £192,870, 4s., and the net expenditure £224,176, 15s. Even these figures are not strictly accurate, but I can only give them as they were furnished by the District authorities.

Balance-Sheet of Gayá District for the Year 1858–59.

Gross Revenue.		Gross Expenditure.	
1. Land Revenue	£153,684 9 2	1. Stamps	£223 17 6
2. *Abkárí* or Excise	24,138 18 6	2. Charges of the General Department	1,811 17 9
3. Stamps	8,720 18 2	3. Education	444 12 0
4. General Department	1 4 0	4. Judicial Charges, general	23,560 12 10
5. Education	100 0 0	5. Revenue Charges, general	4,927 5 9
6. Judicial Charges, general	1,318 18 11	6. Mutiny	425 0 6
7. Revenue Charges, general	4 12 10	7. Profit and Loss	165 11 3
8. Profit and Loss	588 5 5	8. Law Charges	1 4 6
9. Confiscation, *Abkárí* Department	0 14 10	9. Pension, Political	687 15 11
10. Law Charges	0 8 3	10. Do. Service	487 15 3
11. Profit and Loss, Mutiny	22,765 10 0	11. Revenue Remittances	55,350 0 0
12. Post-Office Remittances	25,920 17 11	12. Post-Office Remittances	13,456 6 8
13. Remittances, Engineer's Office	461 4 9	13. Remittances, Engineer's Departmt.	33,452 11 9
14. Opium	503 2 10	14. Opium	132,013 3 8
15. Revenue Deposits	37,522 17 0	15. Revenue Deposits	27,398 7 3
16. Judicial Deposits	4,052 19 1	16. Judicial Deposits	2,167 10 11
17. *Málikáná*	1,255 5 1	17. Local Funds	1,762 13 4
18. Sheriff's Fees	0 12 0	18. Miscellaneous Advances	81,155 16 3
19. Revenue Recorded Fund	48 0 0	19. Exchange	85 12 0
20. Local Fund	1,675 4 6	20. Bills discharged—Revenue Depart.	16,019 1 5
21. Miscellaneous Advances	79,312 4 5	21. Do. Govt. India	47,150 4 11
22. Exchange	85 12 0	22. Do. N. W. P.	1,597 8 3
23. Bills issued (Revenue)	21,039 12 10		
24. Do. Govt. India	23,758 4 1		
25. Do. N. W. P.	2,820 1 4		
26. Do. Ft. St. George	503 11 7		
27. Do. Panjáb	104 0 0		
28. Military Funds	496 10 6		
29. Electric Telegraph	42 6 6		
30. Service Funds	350 17 4		
31. Annuity Fund	369 8 6		
Total	£411,646 12 4	Total	£444,344 9 8

To obtain the net revenue, Nos. 12, 13, 15, 16, 19–28, 30, and 31 must be deducted from the revenue side, leaving a total of £213,125, 6s. 6d. To obtain the net expenditure, Nos. 11–13 and 15–22 must be deducted from the expenditure side, leaving a total of £164,748, 16s. 11d.

Budget Estimate of the District of Gayá for the Year 1870–71.

Gross Revenue.				Gross Expenditure.			
1. Land Revenue	£139,212	16	0	1. Interest	£300	0	0
2. *Abkárí*	23,105	0	0	2. Allowances, Refunds, and Drawbacks	2,568	0	0
3. Assessed Taxes	6,180	0	0	3. Land Revenue	2,869	10	0
4. Opium	100	0	0	4. *Abkárí*	2,370	8	0
5. Stamps	20,233	4	0	5. Assessed Taxes	862	16	0
6. Law and Justice	1,009	4	0	6. Opium	199,833	18	0
7. Police	20	0	0	7. Stamps	650	0	0
8. Education	480	0	0	8. Administration and Public Department	390	0	0
9. Miscellaneous	2,530	0	0	9. Law and Justice	2,880	18	0
10. Local Funds	10,507	6	0	10. Police *	10,158	14	0
11. Revenue Deposits	7,719	12	0	11. Education, Science, and Art	1,354	16	0
12. Judicial Deposits	13,346	16	0	12. Allowances and Assessments, &c.	600	0	0
13. P. W. Department	4,200	0	0	13. Superannuations	650	0	0
14. Bills and Transfer Receipts	31,581	10	0	14. Local Funds	5,558	4	0
15. India Navy Order Department	360	0	0	15. Revenue Deposits	6,309	12	0
16. Postal Department	1,532	2	0	16. Judicial Deposits	14,862	18	0
				17. Bills and Transfer Receipts	3,877	2	0
				18. Cash Remittances, Military Departmt.	90	0	0
				19. Do. Indian Money-Order Department	2,400	0	0
				20. Do. Postal Department	1,293	16	0
				21. Jails *	1,491	13	0
				22. Do. Loss on Manufactures *	64	2	0
Total	£262,117	10	0	Total	£261,436	7	0

To obtain the net revenue, Nos. 10–16 must be deducted from the revenue side, leaving a total of £192,870, 4s. To obtain the net expenditure, Nos. 1, 2, 14–20 must be deducted from the expenditure side, leaving a total of £224,176, 15s. 0d.

* These items are taken from the Departmental Reports.

LAND REVENUE.—In Gayá, as in the rest of Bengal, the land-tax forms by far the most important item of revenue; in 1870–71 it formed 53 per cent. of the total revenue of the District. The general peculiarities of the land tenures in Behar formed the subject of a special report from Mr D. J. M'Neile to the Government of Bengal, dated 17th October 1871. He found that "the land tenure of Behar materially differs from that of Bengal, in virtue of the small average size of estates in most districts of the former Province; the large number of ousted proprietors, who subsist on the *málikáná* allowance made to them by the State from the revenues of their former properties; and the prevalence of the short-term farming system among the landholders; to which may be added the custom which obtains in some parts" [especially in Gayá] "of paying rents in kind." The average area of the estates in Gayá is 620 acres; and this comparative smallness is due partly, though not wholly, to the *batwárá* (or partition) law, Regulation XIX. of 1814. But even before the passing of this law, as early as 1789, Mr Shore remarked on the insignificant size of the Behar estates. Though now they are probably still smaller than they were then, it is a remarkable fact that they have increased in value; and the disproportion between the rental and the Government revenue in Behar is notoriously much greater than in Bengal. This is proved by the prices at which estates sold for arrears of revenue are commonly purchased; the cause is partly original under-assessment, but still more the extension of cultivation. The enhancement of revenue is largely attributable to the resumption and assessment of invalid *lákhiráj* tenures. No records exist in Gayá District showing any revenue statistics earlier than the year 1857–58; but there was discovered in the Patná Office a register of the *parganás* in the old District of Behar, with the number of estates, proprietors, and revenue of each. The register contains these statistics from the year 1197 Fasli, corresponding to 1789 of our era. There were at that time 41 *parganás* in Behar District, of which 16 have been since transferred to Patná, and 1 to Monghyr, leaving 24 for the present District of Gayá. The total area of these 24 *parganás* is given at 4747·8 square miles, or 3,038,649 acres. The total number of estates was 744; the total number of proprietors, 1160; and the Government revenue was 961,574-8 *sikká* rupees, or £104,170, 10s., equal to an average payment of £140, 0s. 4d. from each estate, or £89, 12s. from each

individual proprietor. Comparing the number of estates with the area, we find that the average size of an estate was 4084 acres, or more than six times larger than the average area in 1871. In 1871 the number of estates was 4411; the number of registered proprietors, 20,453; and the total land revenue was £138,032, equal to an average payment of £31, 5s. 10d. from each estate, or £6, 14s. 11d. from each individual proprietor. In eighty years, therefore, each estate has on an average been split up into six; and where there was formerly one proprietor, there are now eighteen. In the same period Government revenue has increased from £104,170, 10s. to £138,032. This increase is not so large as in most of the Behar Districts; which may partly be accounted for by the remissions granted to the Deo Rájá and others, for military services.

The figures for 1857–58 are as follow:—Number of estates, 4894; number of registered proprietors, 23,116; paying a total land revenue of £154,984, equal to an average payment of £31, 15s. 4½d. from each estate, or £6, 14s. 2d. from each individual proprietor. No comparison can be drawn from these figures with those of other years; for in 1857 the entire Subdivision of Behar was included in the District of Gayá.

Protection to Person and Property has been steadily rendered more complete. The state of anarchy which resulted in the appointment of a special Joint-Magistrate at Sherghátí in 1814, has been already alluded to; and in 1825, the unwieldy District of Behar was split up into the Districts of Patná and Gayá. In 1857–58, there were two covenanted officers at work throughout the year; and there were seven magisterial courts. In 1862, there were three covenanted officers, twelve magisterial courts, and twelve civil courts, including revenue courts and Deputy-Collectors empowered to hear rent suits. In 1865, the dimensions of the District were further curtailed by the removal of the Behar Subdivision to Patná District. In 1869, there were eight covenanted officers, seven magisterial and twelve civil courts.

Rent Suits.—The number of rent cases instituted under the provisions of Act X. of 1859—the Rent Law of Bengal—are thus returned by the Collector:—In 1861–62, 600 original suits, with 135 miscellaneous applications; in 1862–63, 473 original suits, with 166 miscellaneous applications; in 1863–64, 416 original suits, with 382 miscellaneous applications; and in 1868–69, 343 original suits, with 304 miscellaneous applications. It will thus be seen that

these rent suits have steadily diminished in number since the first introduction of the law.

POLICE STATISTICS.—For police purposes, Gayá District is divided into thirteen police circles (*thánás*) with twenty-four outposts (*nákás*). The present police force consists of four distinct bodies—namely, the regular or District police; a municipal police for the protection of the towns and certain large villages; a village watch or rural constabulary; and the *digwárs* or road watchmen.

THE REGULAR POLICE consisted of the following strength at the end of 1872:—Two superior European officers, maintained on a salary of Rs. 950 a month, or £1140 a year; 5 subordinate officers, on a salary of upwards of Rs. 100 a month, or £120 a year; and 99 lower class officers on less than Rs. 100 a month, or £120 a year, maintained at a total cost of Rs. 3020 a month, or £3624 per annum, or an average pay of Rs. 29-0-7 a month, or £34, 17s. per annum for each subordinate officer; together with 499 foot police constables, and 10 mounted constables, maintained at a total cost of Rs. 3349 a month, or £4018, 16s. per annum; the average annual pay of a mounted constable being Rs. 7 a month, or £8, 8s. per annum, and of a foot constable Rs. 6-6 a month, or £7, 13s. per annum. The other expenses connected with the District police are—Rs. 154-14-8 a month, or £185, 18s. per annum, as travelling expenses for the District Superintendent and his Assistant; Rs. 190-5-4 a month, or £228, 8s. per annum, for pay and travelling allowances for their office establishments; Rs. 180 a month, or £216 per annum, for horse and travelling allowances; and Rs. 988-14-8 a month, or £1186, 14s. a year, for contingencies and other expenses; bringing up the total cost of the regular police in Gayá District in 1872 to Rs. 8833-2-8 a month, or £10,599, 16s. a year, and the total strength to 615 officers and men. The area of the District, as given in the Census Report of 1872, is 4718 square miles; and the population, as ascertained by the results of the Census, amounts to 1,949,750 persons. According to these figures, the strength of the regular police force of all ranks is one man to every 7·67 square miles as compared with the area, and one man to every 3170 persons as compared with the population. The duty of the mounted police is to patrol the roads; they are stationed as follows:—Four on the Patná Branch Road; three at Bárachatí, on the Grand Trunk Road; one each at Gayá and Sherghátí; and one as a reserve at Gayá, when not otherwise wanted.

THE MUNICIPAL POLICE consisted in 1872 of a total force of 303 officers and men, of whom the majority, under Act III. of 1864, were stationed at Gayá; and the remainder, under Act X. of 1856, were on duty in the towns of Tikárí, Sherghátí, Fathipur, Nawádá, Hasúá, Rájaulí, Jahánábád, Aurangábád, Dáúdnagar, Obra, and Nabinagar. The whole force was maintained in 1872 at a total cost of Rs. 1760-5-4 a month, or £2112, 8s. per annum, derived from municipal taxes.

THE VILLAGE WATCH or rural force consisted in 1872 of 6926 men, maintained at a total cost, paid by the landowners and cultivators, of Rs. 126,832, or £12,683, 4s. per annum, equal to an average payment of £1, 16s. for each village watchman. The average number of houses in each man's charge is 33. The strength of this rural force, compared with the area and population, is one man to every ·68 square miles, or one man to every 281 persons. The pay of the rural police is supplemented by grants of rent-free land in every village, called *jágír-pásbán*.

THE DIGWÁRS or road police have been already referred to (p. 69). Their total number consists of 122 men, maintained at a total cost, paid by the landowners, of Rs. 655-8 a month, or £786, 12s. per annum, equal to an average payment of Rs. 5-6 a month, or £6, 9s. per annum for each *digwár*.

The entire machinery, therefore, for protecting person and property in Gayá District consisted in 1872 of a total force of 7966 officers and men, or one man to every ·6 square miles, and one to every 244 of the population, maintained at a total cost of Rs. 21,818-5-4 a month, or a total for the year in 1872 of £26,182; equal to a charge of Rs. 55-8, or £5, 11s. per square mile, or R. 0-2-1 or 3⅛d. per head of the population.

CRIMINAL STATISTICS.—According to the Police Report for 1872, the number of "cognisable" cases conducted by the police in that year was 4120, in 568 of which, or 13·78 per cent., convictions were obtained; the number of persons brought to trial was 1486, of whom 851, or 57·27 per cent., were convicted. The number of the "non-cognisable" cases in the same year was 1003; in 612, process issued; the number of persons who actually appeared before the Court was 1013, of whom 606, or 59·82 per cent., were convicted. The total number, therefore, of cognisable and non-cognisable cases in 1872 was 5123; the number of persons brought to trial under both these classes of crimes, 2499; and the number of persons finally convicted,

1457, being 58·30 per cent. of those brought to trial, or ·0747 per cent. of the total population of the District.

The crime of burglary is the great feature in the crime returns of Gayá District, as in other parts of Behar. As Mr Bourdillon says, "The soft mud walls of the houses, the weary sleep of the inmates, the negligence (or often the acquiescence) of the *chaukídárs*, combine with the adroitness of the burglar to render his trade easy and his identification a rare occurrence. Further, the property stolen generally consists of brass utensils, trumpery ornaments, clothing, cash, or grain; and when the same pattern prevails throughout a Province, the identification of the property is as difficult as the concealment of it is easy." These statements are abundantly proved by the District crime returns. The total number of cognisable cases reported in the year 1872 was 4120, of which the burglary cases formed 1964, or nearly one-half. Yet only 200 persons were arrested on this charge, and of those only 81 were finally convicted. The value of the property said to have been stolen was £2777, 12s., of which only £194, 14s., or about 7 per cent., was recovered. With regard to heinous crimes, there were eight cases of murder during the year 1871, but convictions followed in only two instances. *Dakáitís* or gang-robberies are common. For the five years from 1868 to 1872, the annual numbers of these cases were 26, 37, 17, 12, and 16. The Inspector-General reports in 1872 that the police have signally failed in dealing with this crime, only four out of the sixteen cases having resulted in convictions. Gang *dakáitís* are committed mostly by low-caste men, Dosádhs, Rájwárs, and Musáhars; and sometimes by Ahirs or Goálás. The leaders are generally Rájputs or Bábhans. The crime is most common in the dry-weather months. In 1872 there was one atrocious case, in which a woman was caught and tortured to death by *dakáits*. It is commonly stated in Hazáríbágh District, where this crime is also prevalent, that all, or almost all, of the offenders come from Gayá. Cases of robbery decreased in 1871 to 13 from 23 in the previous year. Gayá and the adjoining District of Sháhábád exceed all other Districts of Bengal in the extraordinary prevalence of the crime of cattle-stealing. In 1870 there were 146 cases; in 1871, 172 cases; and in 1872, 106 cases; but, as the District Superintendent of Police remarks, only a very small proportion of these cases are reported, the victim usually preferring to pay the fixed rate to recover his animal, well knowing to

whom he should apply for its recovery. Now, however, there is a dawn of better things, at any rate in the Jahánábád Subdivision. In 1873–74, three gangs of professional cattle-stealers were broken up. I again quote Mr Bourdillon :—"The principal of these gangs was established at Mírganj, a village composed entirely of Goálás, who for years had made a living by stealing cattle, and restoring them to their owners for a consideration. They had agents over miles of country, and a branch establishment at Sháhábád, to which cattle, if not redeemed, were sent. They had instituted a reign of terror; and for miles around they regularly laid landholders and cultivators, as well as shopkeepers and tradesmen, under contribution. This state of things went on, till at last a villager who had paid for the restoration of his stolen cattle, but who had been defrauded out of both cattle and money, appeared before me, and exposed the whole case. The matter was put into the hands of the police; and the spell once broken, the whole country-side rose against their oppressors, and overwhelming evidence was produced against them. Out of twenty-six adults who inhabited the village, fourteen were convicted, two died, one went mad, and the remaining nine have disappeared. It is not too much to say that this crime has been stamped out of that part of the country. The other two cases were of a similar though not so grave a nature."

Criminal Classes.—There are four classes in Gayá District who may be considered as habitual criminals—namely, Goálás, Dosádhs, Bábhans, and Doms. Cattle-lifting and grain-thefts are the special crimes of the first class; lurking house-trespass, of the second; riot and affrays, of the third; and thefts, of the fourth. The following account, condensed from Mr Bourdillon's description of the criminal classes in the Jahánábád Subdivision, is applicable to the whole District :—"Of the 1286 persons who appeared or were brought up for trial at Jahánábád in the year 1873–74, 320, or nearly one-fourth, were Bábhans; 284, or about two-ninths, were Goálás; and 129, or about one-tenth, were Dosádhs. There were only 23 Doms, but the number of Doms in this District is comparatively small. The proportion of criminals in that year to the gross population was ·003 per cent.; the percentage of Bábhan criminals on the total Bábhan population was ·67; of Goálá criminals on the total Goálá population, ·57; of Dosádhs on the total Dosádh population, ·64; and of Doms 2·1 per cent. The Musalmáns

are not a criminal class; but the least criminal of all are the Kurmís, only 12 out of 16,058 having made their appearance in the criminal court. The proportion of female to male criminals is very small. Of the average number of prisoners in the Gayá jail during the year 1871–72, less than 5 per cent. were females. The Goálás are described as the most obnoxious caste in Behar. They are continually engaged in that most exasperating form of theft which consists of petty thefts of crops from granaries and fields, as they never lose an opportunity of grazing their cattle on a neighbour's crops. Insolent and quarrelsome, they form a universal brotherhood, which has spread a perfect system of espionage over the whole Subdivision. Cattle-lifting and burglary are their trades, and not a *dakáití* takes place without their assistance. Their malpractices are the more successful, because the whole force of the rural police consists of either this caste or the almost equally criminal one of Dosádhs. These Dosádhs are a more contemptible class than the Goálás. With all the Dosádh's predilection for crime, he wants the daring, the insolence, and the physique which make the Goálá such a dangerous ruffian. Their crimes, therefore, are of a meaner description, such as petty thefts and skulking burglary. The Bábhan class supply the leading spirits in a gang-robbery, riot, or any other mischief. When the crops are on the ground, or the reservoirs full of water, the Bábhan's opportunity comes, and violent breaches of the peace occur in twenty villages at once. Besides this taste for rioting, this caste are remarkable for their litigiousness, and are ever ready to contest to the last halfpenny a neighbour's claim, or seize upon a poorer man's right. His crookedness of mind has passed into a proverb, '*Bábhan bahut sídhá ho, to hasúá ke aisá*,' — that is, 'Be the Bábhan never so straightforward, yet he is as crooked as a sickle.' The Doms, who are the most criminal class compared with their numbers, are fortunately not very numerous. They are a degraded, miserable set of beings, who gain a sorry living by performing those unclean but necessary duties which are repugnant to all but the lowest classes in Bengal."

Jail Statistics.—There are five jails in Gayá District, viz., the District jail at Gayá town, and Subdivisional lock-ups at Jahánábád, Aurungábád, Nawádá, and Sherghátí. Of these, the last is not used since the dissolution of the Subdivision in 1872. The following figures, showing the number of prisoners admitted into and discharged from the Gayá jail, the proportion of sickness and mortality, &c., for

the years 1857-58, 1860-61, and 1870, are compiled from statistics furnished by the Inspectors-General of Jails. Owing to a faulty method of preparing the returns in the earlier years, many prisoners were entered twice over, under-trial prisoners subsequently convicted being entered under both heads. It is impossible now to correct this error, and the figures for years prior to 1870 must be accepted with caution, and as only approximating to correctness. A new system of preparing the returns was introduced in 1870, and the figures given for that year may be taken as absolutely correct.

In 1857-58 the daily average number of criminals, under-trial and civil prisoners, in the Gayá jail, amounted to 471. The total number discharged from all causes was as follows:—Transferred, 1183; released, 1307; escaped, 473; died, 131; executed, 12; total, 3106. In 1860-61, the jail returns show a daily average of 513 prisoners; the total discharges being as follows:—Transferred, 1150; released, 1159; escaped, 7; died, 149; executed, 2; total, 2467. In 1870, the daily average number of prisoners was 445; the total number discharged from all causes being 1299—Transferred, 76; released, 1199; escaped, 4; died, 20; none executed. The Gayá jail was stigmatised by the Inspector-General of Jails for Bengal, in his Report for 1872, as "the worst-situated and worst-ventilated of all our large jails. It is situated in the most crowded part of the city, close to a main street, which has to be crossed to reach the jail hospital. The wards are so constructed that either health or discipline must suffer, as it is found necessary to leave the doors open at night. There is no room for solitary cells, or any other addition to the building. The workyard adjoins the public road; and as there appeared to be a want of ventilation, pigeon-holes were pierced in the screen-wall, so that prisoners can communicate with the passers-by. It is useless to attempt to do anything for this jail; nothing but an entirely new building will be of the slightest good. The Lieutenant-Governor directed me to reduce as much as possible the number of prisoners. I have done my best; but the District is a criminal one, and the jail is always filling; nor are all the long-term prisoners of a class who could be sent to central jails. At all events, however, we have been saved from the danger which would follow overcrowding. The death-rate is upwards of 7 per cent., and results from 28 deaths, a number which is rather above the average of late years, and considerably above the average of other jails. Formerly this was an extremely unhealthy jail. From 1857

to 1863, 544 prisoners died, being at the rate of 77 per annum. The jail buildings, it appears, were completed in 1802; and until 1861 the prisoners received cash, and were allowed to purchase whatever kind of food they chose. Their allowance per diem was nine *pies* or 1⅛d. a head, afterwards increased to one *ánná* or 1½d. Finally, a contract system was established, under which the contractor was allowed from 1 *ánná* 1½ *pies* to 1 *ánná* 3 *pies*, or from 1 11/16d. to 1⅞d. per prisoner, which gave a fuller diet than the present scale. In those days the prisoners were not divided into messes, but each man cooked his food, or got it cooked how he could. In 1864, the Jail Code and present dietary scale came into force; and in that year there was a decided and permanent decrease in the rate of mortality, which has continued since, only interrupted by a violent epidemic of dysentery in 1869. The higher mortality of the year under review is due to a similar outbreak, as 24 of the 28 deaths are ascribed to dysentery. The hospital is, like the jail, exposed to all the damp, heat, mud, and dirt of low ground and a crowded town; and much relief was found from the treatment of the sick in the police hospital, which is on the slope of a hill at a considerable distance from the town. The highest mortality was among men employed in carrying stone and earth into the jail, who were much exposed to the weather. None of the men employed on penal labour, which is very hard here, died; and this comparative immunity is attributed to the fact of the work being carried on under protection from sun and rain."

In 1857-58 there were 131 deaths, or 27·81 per cent. of the average jail population. In 1860-61, 149 deaths occurred, or 22·8 per cent., excluding 32 deaths which occurred among prisoners who were in transit from the North-West Provinces to Alípur. In 1870 the mortality had fallen to 20, or 4·49 per cent. There is now (1874) a new jail in course of construction, and we may hope that a diminished death-rate will be the result.

The average cost of maintenance per prisoner, excluding cost of the police-guard (which is included in the Police Budget of the District), amounted to £5, 6s. 2d. per head in 1857-58, to £4, 8s. 11d. in 1860-61, and to £3, 7s. 9d. in 1870. The cost of the jail police-guard in 1870 amounted to 17s. 6½d. per head, making a gross charge to Government in that year of £4, 5s. 3½d. per prisoner. No materials exist showing the separate cost of police jail-guards for previous years.

JAIL MANUFACTURES and other work performed by the hard-labour prisoners contribute to reduce the cost of the jail. In 1857–58 the value of jail manufactures, including stock remaining on hand at the end of the year, but excluding that in stock at the end of 1856–57 (which to the value of £134, 13s. 2d. was destroyed by the Mutineers), amounted to £83, 11s., and the charges to £35, 2s., leaving a profit of £48, 9s. The average earning of each prisoner engaged in jail manufactures amounted to £1, 2s. 8d. In 1860–61, the total net receipts amounted to £331, 13s. 5d., and the charges to £180, 6s. 4d., leaving a profit of £151, 7s. 1d. The average earning of each prisoner engaged in jail manufactures amounted to 19s. 2d. In 1870 the total net receipts were £477, 3s. 3d., and the charges £352, 6s. 8d., leaving as profit £124, 16s. 7½d. The average earning of each prisoner employed in manufacture was 16s. 1d. Of the 155 prisoners employed in manufactures at the Gayá Jail in 1870, 20 were employed in gardening, 13 in cloth-making, 6 in bamboo and basket work, 8 in manufacturing oil, 55 in making string and twine, 15 in flour-grinding, 10 in blanket-making, 18 in carpet-making, 2 in thread-spinning, 1 each in manufacturing gunny, brick, or in *dál*-grinding, and 5 in other manufactures not specified.

EDUCATIONAL STATISTICS.—Speaking of this District in the year 1812, Dr Buchanan-Hamilton observed — "There are no public schools, and there is no *guru* or teacher who is not a servant to some wealthy man. The *gurus*, however, are generally allowed to instruct the children of the neighbours, and a hut is built for a schoolhouse without the village, lest the *guru* should have too frequent opportunities of seeing the women. These schoolhouses are called *pindás*, a name applicable to several things considered sacred. In parts of the country where sugar-cane grows, the boiling-house usually serves for a school. The profit of the teachers is very small. Many children are taught by their parents." At that time the Persian character was not used to write the Hindustání language, which, so far as Dr Buchanan-Hamilton could learn, was entirely colloquial. Persian was the language used in the Courts. Many Hindus were taught to read and write the Persian character before they began Hindí; but the greater part of them proceeded little further than understanding and writing a revenue account, and were not able either to fully understand or to indite a letter. Such an accomplishment entitled a man to be called a *munshí*. Only one teacher with an endowment,

a *maulvi* at Sáhibganj, instructed a few pupils in the higher branches of Persian literature and in Arabic science. With regard to the three higher sciences of the Hindus, grammar, law, and metaphysics, there were about forty professors, all with small endowments, who had a few pupils whom they instructed in grammar and law; but metaphysics was almost entirely neglected. For the high castes in the Districts of Patná and Behar there were in all 1200 teachers, called *pandits*, some of whom were learned men; but in general they had only a small knowledge of grammar, law, and astrology. Dr Buchanan-Hamilton estimated the total number of persons in the six police circles (which have been taken to represent the present District of Gayá) who were fit to act as writers, at 8930 persons. Taking the total population, as he estimated it, of these circles at 1,500,500, we find that only ·6 per cent. of the total population (including those who had come from other Districts to seek employment) were fit to act as writers.

Sixty years after this estimate was made, Mr Bourdillon took an Educational Census of seven selected circles in the Jahánábád Subdivision, which contained an area of 105 square miles, 181 inhabited villages, and a population of 71,916 souls. Though each of these circles was chosen for some special reason, the results were surprisingly similar. The agency employed was the same as in the general Census of 1872, namely, the village accountants (*patwáris*). Returns were obtained from them, showing the numbers of educated, half-educated, and ignorant persons in their villages, divided into Musalmáns and Hindus; each of which classes was again subdivided into boys and men. Those were considered educated who could read and write any two languages. The term "half-educated" expressed those who could read and write any one language; and the remainder were returned as ignorant. Out of the whole population, ·06 per cent. could read two languages; about 5 per cent. could read one language; and about 95 per cent. were absolutely ignorant. Of the total male population, 1 per cent. was educated; 9 per cent. could read one language; and 90 per cent. were ignorant. Lastly, of every 100 adult males, 1 could read two languages; 11 could read one; and 88 could neither read nor write. The comparative acquirements of Hindus and Muhammadans were found to be very much on a par; but it is noticeable that the proportion of Muhammadan boys who know two languages to the Muhammadan population is nearly double the proportion of Hindu boys with similar acquirements; while Hindu

boys who can read one language are proportionally in excess of half-educated Muhammadan boys. This would tend to show that while the ambition of the average Hindu does not go beyond primary education, which extends only to the teaching of the one language which is necessary for everyday use, Musalmán boys are taught Persian and Urdu at private schools.

In the year 1873, a very careful Educational Census was taken in two selected areas, one urban, and one rural, by order of the Commissioner. A tract within a radius of two miles round Tikárí was taken for the urban area, and a similar tract round the village of Khizar Saráí for the rural area. The urban area, which contained a population of 16,692, had 14 schools; the number of persons educated or receiving education was 1251, of whom 1052 were self-educated, and 199 educated in schools. In the rural area, which contained a population of 7644, there were 6 schools; the number of persons educated or receiving education was 418, of whom 327 were self-taught, and 91 educated in schools. The percentages derived from these figures may be taken as approximately true for the whole District:—

	Proportion of Population to Schools.	Percentage of Persons Educated or receiving Education.		In Schools.	Self-taught.
		Under twelve years.	Above twelve years.		
Urban area	1192	1·3	6·1	1·1	6·3
Rural area.....	1274	1·3	4·1	1·1	4·2

The following table, compiled from the reports of the Education Department, gives the number of schools of each description, number and religion of pupils, cost of each to Government, and amount subscribed by private contributions, subscriptions, &c., for the years 1856-57, 1860-61, and 1870-71:—

RETURN OF GOVERNMENT AND AIDED SCHOOLS IN GAYÁ DISTRICT FOR THE YEARS 1856-57, 1860-61, AND 1870-71.

Classification of Schools.	Number of Schools.			Number of Pupils. Hindus.			Muhammadans.			Others.			Total.			Cost to Government.			Private Contributions, Subscriptions, Fees, &c.			Total Cost.		
	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.
																£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Government English School *	1	1	1	169	119	154	37	13	23	2	2	5	208	134	182	77 0 10	300 0 0	259 8 0	344 2 7	191 17 2	343 8 7	421 3 5	491 17 2	602 16 7
Government Vernacular Schools†	15	13	15	288	617	688	78	65	65	...	...	2	366	682	756	80 17 3	139 6 5	238 7 10	23 17 5	49 11 6	80 7 3	104 14 8	188 17 11	518 15 0
Aided English Schools.....	...	...	5	...	...	125	...	...	30	...	...	...	...	...	156	...	...	125 3 1	...	...	212 19 8	...	...	338 2 9
Aided Vernacular Schools.....	...	...	6	...	...	238	...	...	15	...	...	...	...	...	253	...	...	47 7 11	...	43 4 0	73 15 0	...	...	85 2 11
Normal School.‡..	...	...	1	...	...	13	...	..	8	...	...	...	...	..	21	...	...	307 13 7	...	...	...	...	...	307 13 7
Total.....	16	14	28	457	736	1218	115	78	141	2	2	7	574	816	1367	157 18 1	439 6 5	978 0 5	368 0 0	284 12 8	674 10 6	525 18 1	680 15 1	1652 10 10

* Established in 1845.

† Established in 1855 and 1856.

‡ Established in 1865.

Sir G. Campbell's Educational Reforms.—The Lieutenant-Governor, in his Resolution dated February 1872, remarks that "the Gayá District school has 170 boys, and it did well last year at the university examinations. There are in the District 5 aided English schools, 15 Government vernacular, and 51 aided and unaided vernacular schools. In all these schools there are 2405 boys on the rolls; but the Commissioner reports that the attendance is not good; that the people do not like the English method of education, but prefer to send their children to the Muhammadan priests to be taught. It is hoped that in this way more boys get taught than would appear from our returns." The Inspector of the Division in 1871 notices the remarkable progress of English and vernacular schools during the last six or seven years. While admitting that the number of private and aided schools is inconsiderable, compared with the number of similar schools over an equal area in Bengal, he contends that in proficiency the Gayá High School approximates very closely to the more favoured institutions in the Central and South-East Divisions. With regard to middle-class schools, he finds that Gayá District excels the other Districts of Behar in the number and quality of its schools. Of the lower vernacular schools, or *páthsálás*, he says that the refusal of the Government of India to sanction so small a sum as ten shillings for each school within the limits of the assignments for grants in aid, amounts practically to a denial of primary education to the people. This defect has now been remedied, and primary education is making rapid progress throughout the District, in spite of the extraordinary distrust with which the Government scheme was at first received. The ignorant masses of the population, for whose special benefit these aided *pathsálás* were established, had persuaded themselves that Government had some deep design on their lives or liberties. The paid teachers (*gurus*) were looked upon as Government spies; and the pupils who were foolish enough to attend their schools were to be forced to emigrate, or possibly to be sold as slaves to the King of Burmah. This strange but widely-spread feeling has hardly yet been uprooted from the minds of the lower classes. In many villages where there are two schools, one aided and the other maintained only from fees paid by the scholars, the pupils at the latter, where the fees are higher, generally exceed in number those who get an equally good education at a less expense.

TABLE SHOWING THE STATE OF EDUCATION IN GAYÁ DISTRICT FOR THE YEAR 1872–73.

Classification of Schools.	No. of Schools.	No. of Pupils on March 31, 1873.	No. of Pupils in Average Monthly Attendance.	Average Age of Pupils.	Pupils Learning							Receipts.									Expenditure.		
					English.	Sanskrit.	Bengali.	Hindi.	Arabic.	Persian.	Hindustáni.	From Government.			From Fees and Fines.			From other Sources.			Total.			
												£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Higher School—																							
Government	1	191	142	13	191	5	3	110	...	42	31	243	12	0	258	16	6	125	16	4	628	4	10	628	4	10
Middle Schools—																							
Government*	9	496	401	10	59	...	...	496	...	25	63	202	6	7	74	8	5		...		276	15	0	276	15	0
Aided	3	133	93	13	54	79	...	75	...	...	44	61	4	0	44	17	9	37	18	3	144	0	0	144	0	0
Unaided	2	200	165	11	87	43	...	200	40	90	158		...		4	18	7	74	9	11	79	8	6	78	0	6
Total	14	829	659	...	200	122	...	771	40	115	265	263	10	7	124	4	9	112	8	2	500	3	6	498	15	6
Primary Schools—																							
Unaided	3	63	...	...	...	63	...	...	...	...	...		...			...		36	0	0	36	0	0	36	0	0
Páthsálás	364	6379	...	...	...	...	...	5679	...	...	692	165	13	5	123	9	9		...		289	3	2	289	3	2
Total	367	6442	...	...	...	63	...	5679	...	...	692	165	13	5	123	9	9	36	0	0	325	3	2	325	3	2
Normal School—																							
Government	1	13	18	20	...	...	...	13	...	...	...	286	12	1		...			...		286	12	1	286	12	1
Grand Total	383	7475	...	...	391	190	3	6573	40	157	988	959	8	1	506	11	0	274	4	6	1740	3	7	1738	15	7

* Two girls attend one of these Schools.

The table on the preceding page, which is taken verbatim from the Education Report for 1872–73, gives the number of schools of each class, the number of pupils, the language taught, and the cost of instruction for that year.

It will be seen that the total number of pupils subject to the Education Department has increased from 574 in 1856–57 to 816 in 1860–61, to 1367 in 1870–71, and to 7475 in 1872–73. According to the Education Report of 1873–74, the total number of schools in Gayá had risen in that year to 446, and the total number of pupils to 8139. These figures show one school to every 10·50 square miles, and the percentage of schools to the population to be ·002.

POSTAL STATISTICS.—The progress in the operations of the Post-Office during the ten years from 1861–62 to 1870–71 will be seen from the following table:—

	1861-62.	1865-66.	1870-71.
Total Letters Received	282,834	137,986	211,342
Total Newspapers Received	19,089	7,349	7,898
Total Parcels Received	4,517	2,756	1,832
Total Books Received	982	981	1,068
Total Letters Despatched	469,914	175,922	†
Total Newspapers Despatched	1,710	743	...
Total Parcels Despatched	2,626	1,183	...
Total Books Despatched	193	348	...
	£ s. d.	£ s. d.	£ s. d.
Total Postal Receipts*	572 6 4	683 13 8	1137 0 5
Total Postal Expenditure	756 13 0	426 17 2	1596 17 8

It may be convenient to remark that, as regards postal hours, Gayá town is about the same distance from Bombay as Calcutta. Up-country letters and mails from Bombay, which arrive at Bánkipur about 4 P.M., are despatched by cart the same evening, and reach Gayá early on the following morning. Letters for Bombay should be posted in Gayá by 6 P.M., nineteen hours before the mail-train passes Bánkipur. Up to this present year (1875) the mails were carried throughout all parts of the District by runners. The mail-bag was slung at one end of a bamboo, and the keys were attached to the other, and the carriers used to travel all night. Now, there is a mail-cart with relays of ponies running between Bánkipur and

* Exclusive of the sale of postage-stamps.

† The figures respecting the despatch of letters, newspapers, &c., have not yet been received.

Gayá, which accomplishes the distance in about ten hours. For other parts of the District the running carriers are still used.

ZAMÍNDÁRÍ DÁK.—Besides the imperial Post-Office, there was up to the present year, (1875), as in other parts of Behar, a postal arrangement under the management of the Collector of the District called the *zamíndárí dák*. This system has been well and cheaply worked, and was liked by the local authorities. But an arrangement for carrying letters in which the imperial postal authorities could not interfere, was liable to some objection; and therefore the management of these *zamíndárí* lines is now being made over to the Postmaster-General and his subordinates. During the year 1874–75, the total cost of the *zamíndárí dák* in this District was £723, 4s.; and the percentage on the revenue, that is, the rate of assessment, was 11½d.

ADMINISTRATIVE DIVISIONS.—For administrative purposes Gayá District is divided into the four following Subdivisions. The administrative statistics are taken from the special report furnished by the Collector in 1870, and the population figures are derived from statements I A and I B in the Appendix to the Census Report of 1872.

THE SADR SUBDIVISION OF GAYÁ, with the head-quarters of the District, contained in 1869 twelve magisterial and revenue courts, and a total police force of 330 officers and men, besides 3104 village watchmen. The total cost of Subdivisional administration, including magisterial and revenue courts and police, amounted in that year to £9839, 14s. 6d. This Subdivision comprises the six police circles (*thánás*) of Gayá municipality, Gayá, Atrí, Tikárí, Sherghátí, and Bárachatí. It contains an area of 1853 square miles, 2667 villages or towns, 134,504 houses, and a total population of 759,270 souls, of whom 371,414 are males and 387,856 females; proportion of males to total population, 48·9 per cent. The Hindus number 663,481, or 87·4 per cent.; the proportion of Hindu males to the total Hindu population being 49·32 per cent. The Musalmáns number 95,579, or 12·6 of the total population; the proportion of Musalmán males to the total Musalmán population being 46·1 per cent. The Christians number 146, or ·02 of the total population; the proportion of males to the total population being 55·47 per cent. Other denominations (including Jains, followers of the Bráhma Samáj, &c.) are stated in the Census Report to number only 64, but there is reason to believe that these numbers are below the mark. Average density of population per square mile, 409·75; number of persons per village, 284·69; number of houses per square mile, 72·5; and number of persons per house, 5·64.

NAWÁDA SUBDIVISION, in the eastern part of the District, was created in 1845. In 1869 it contained two Courts, a regular police force of 83 officers and men, and a village watch of 1471 men; the separate cost of administration amounted to £3588, 7s. It comprises the three police circles (*thánás*) of Nawádá, Rájaulí, and Pakrí-baránwán, and contains an area of 1020 square miles, 1052 villages, 72,968 houses, and a total population of 444,996 souls; viz., 221,946 males and 223,050 females; proportion of males to total population, 49·87 per cent. The Hindus number 399,905, or 89·86 per cent. of the Subdivisional population; the proportion of Hindu males to the total Hindu population being 50·15 per cent. The Musalmáns number 44,876, or 10·08 per cent. of the Subdivisional population; the proportion of Musalmán males to the total Musalmán population being 47·39 per cent. Christians, 2, both males; other denominations, 213. Average density of population, 436·27 per square mile; number of inhabitants per village, 423; number of houses per square mile, 71·53; number of inmates per house, 6·09.

AURANGÁBÁD SUBDIVISION, in the south-west of the District, was created in August 1865. It contained in 1869 two Courts, a police force of 141 officers and men, and a village watch of 2092 men; the separate cost of administration amounted to £4736, 2s. It comprised the four police circles of Aurangábád, Dáúdnagar, Nabínagar, and Majhiánwán; of which the last named was transferred to Lohárdagá in 1871. It contains an area of 1246 square miles, 1728 villages, 63,879 houses, and a population of 391,264 souls; of whom 185,764 are males and 205,500 females; the proportion of males to the total population being 47·47 per cent. The Hindus number 347,221, or 88·74 per cent. of the total population; the proportion of Hindu males to the total Hindu population being 47·92 per cent. The Muhammadans number 43,978, or 11·23 per cent. of the total population; the proportion of Muhammadan males to the total Muhammadan population being 43·88 per cent. Christians, 35, of whom 22, or nearly two-thirds, are males. Other denominations, 30. Average density of population, 314·01 per square mile; number of inhabitants per village, 226·42; number of houses per square mile, 51·26; number of inmates per house, 6·12.

JAHÁNÁBÁD SUBDIVISION was established in 1872, when the Subdivision of Sherghátí was abolished. The latter lay in the south of

the District, and was created in 1852. It contained, in 1869, two Courts, 114 regular police, 1249 village watchmen; and the administration in that year cost £3253, 7s. 10d. The present Subdivision of Jahánábád lies to the north and north-west of the District. It comprises the two police circles of Arwal and Jahánábád, and contains an area of 599 square miles, 1083 villages, 56,494 houses, and a population of 354,220 souls; viz., 175,005 males, 179,215 females; the proportion of males to the total population being 49·40 per cent. The Hindus number 319,292, or 90·13 per cent. of the total population; the proportion of Hindu males to the total Hindu population being 49·80. The Muhammadans number 34,899, or 9·85 per cent. of the total population; the proportion of Muhammadan males to the total Muhammadan population being 45·73 per cent. Christians, 20, of whom half are males. "Others," 9. Average density of the population, 591·35 per square mile; number of inhabitants per village, 327·07; number of houses, 94·31 per square mile; number of inmates per house, 6·27.

Fiscal Divisions.—The following list of Fiscal Divisions or *pargánás* comprised in Gayá District is compiled from the Board of Revenue *Pargáná* Statistics, corrected in some particulars by later information. The Board statistics, though full of inaccuracies, are the best that I could obtain. The *pargánás* have been grouped under the Subdivisions in which they are situated.

In the *Sadr* or head-quarters Subdivision there are eight *parganás*.

(1) Gayá contains an area of 2519 acres, or 3·93 square miles. It comprises 7 estates, pays a Government land-revenue of £88, 6s., and is situated within the jurisdiction of the subordinate Judge's Court at Gayá. In 1790 there were 2 estates, 1 proprietor, 1 *mustájir* or farmer; and the Government land-revenue was £33, 4s. 8d.

(2) Dakhnair.—Area, 15,790 acres, or 24·67 square miles; 18 estates; Government land-revenue, £795, 12s.; Court at Gayá. In 1790 there were 2 estates, 2 proprietors; and the Government revenue was £620, 10s.

(3) Mahair.—Area, 321,964 acres, or 503·06 square miles; 245 estates; and Government land-revenue £6860, 18s.; Courts at Gayá, Nawádá, and Aurangábád. In 1790 there were 24 estates, 35 proprietors, 22 *mustájirs*; and the Government revenue was £5588, 4s.

(4) Pahara (partly in Nawádá Subdivision). Area, 87,432 acres, or 136·61 square miles; 35 estates; Government land-revenue

£2989,14s; Court at Gayá. In 1790 there were 6 estates, 7 proprietors; and the Government revenue was £2924, 10s.

(5) SANAUT.—Area, 211,123 acres, or 335·17 square miles; 124 estates; Government land-revenue, £13,835, 18s.; Court at Gayá. In 1790 there were 6 estates, 12 proprietors, 6 *mustájirs*, and the Government revenue was £12,009, 4s. The figures for 1790 include 62 acres now in Patná District.

(6) ATRÍ.—Area, 29,565 acres, or 46·19 square miles; 1 estate; Government land-revenue, £425, 8s.; Court at Gayá. In 1790 there was 1 estate, 1 proprietor, and the Government revenue was £473, 10s.

(7) SHERGHÁTÍ.—Area, 474,399 acres, or 734·55 square miles; 357 estates; Government land-revenue, £9837, 4s.; Court at Aurangábád. In 1790 there were 57 estates, 114 proprietors, 2 *mustájirs*, and the Government revenue was £7366, 17s.

(8) KÁBAR.—Area, 65,208 acres, or 101·88 square miles; 141 estates; Government land-revenue, £6324; Court at Gayá. In 1790 there were 35 estates, 99 proprietors, 2 *mustájirs*, and the Government revenue was £4934, 18s.

In Jahánábád Subdivision there are four *pargánás*.

(9) ARWAL.—Conterminous with the police circle of the same name, whose area is given in the Census Report at 223 square miles. It comprises 299 villages, and the population is 15,267. According to the Board Statistics the area is 185,399 acres, or 289·68 square miles; 543 estates; Government revenue, £10,572, 6s.; Court at Gayá. In 1790 there were 53 estates, 62 proprietors, 4 *mustájirs*, and the Government revenue was £5174, 15s.

(10) EKIL.—Area, 97,935 acres, or 153·02 square miles; 372 estates; Government land-revenue, £9436, 2s.; Court at Gayá. In 1790 there were 113 estates, 174 proprietors, 2 *mustájirs*, and the Government revenue was £7980, 19s.

(11) BHALÁWAR.—Area, 88,234 acres, or 137·86 square miles; 245 estates; Government land-revenue, £6513, 2s.; Court at Aurangábád. In 1790 there were 54 estates, 94 proprietors, 1 *mustájir*, and the Government revenue was £5118, 10s.

(12) OKRI.—Area, 66,436 acres, or 103·8 square miles; 217 estates; Government land-revenue, £7912, 8s.; Court at Gayá. In 1790 there were 57 estates, 88 proprietors, and the Government revenue was £5587, 6s. The figures for 1790 include 969 acres now in Patná District.

There are seven *pargánás* in the Aurangábád Subdivision.

(13) CHARKÁNWÁN.—Area, 142,423 acres, or 222·52 square miles; 96 estates; Government land-revenue, £5953, 4s.; Court at Aurangábád. In 1790 there were 54 estates, 82 proprietors, 4 *mustájirs*, and the Government revenue was £7295, 10s.

(14) MANORAH.—Area, 46,168 acres, or 72·13 square miles; 73 estates; Government land-revenue, £3270, 16s.; Court at Aurangábád. In 1790 there were 18 estates, 33 proprietors, 3 *mustájirs*, and the Government revenue was £3048, 4s.

(15) SIRIS.—Area, 240,858 acres, or 376·34 square miles; 232 estates; Government land-revenue, £10,539, 6s.; Court at Aurangábád. In 1790 there were 65 estates, 85 proprietors, 4 *mustájirs*, and the Government revenue was £10,359, 10s.

(16) ANCHHÁ.—Area, 52,429 acres, or 81·92 square miles; 201 estates; Government land-revenue, £3406; Court at Gayá. In 1790 there were 15 estates, 20 proprietors, 2 *mustájirs*, and the Government revenue was £735, 11s.

(17) GOH.—Area, 43,163 acres, or 67·44 square miles; 149 estates; Government land-revenue, £3172, 4s.; Court at Gayá. In 1790 there were 9 estates, 16 proprietors, and the Government revenue was £651, 10s.

(18) DÁDAR.—Area, 17,663 acres, or 27·59 square miles; 53 estates; Government land-revenue, £1579, 2s.; Court at Gayá. In 1790 there were 17 estates, 67 proprietors, and the Government revenue was £1576, 5s.

(19) KUTUMBÁ.—Area, 196,301 acres, or 307·11 square miles; 250 estates; Government land-revenue, £7918, 8s.; Court at Aurangábád. In 1790 there were 71 estates, 76 proprietors, and the Government revenue was £7704, 2s.

In Nawádá Subdivision there are five *pargánás*.

(20) JARAH.—Area, 98,437 acres, or 153·8 square miles; 88 estates; Government land-revenue, £2649, 4s.; Court at Nawádá. In 1790 there were 7 estates, 7 proprietors, and the Government revenue was £1134, 9s.

(21) NARHAT.—Area, 174,587 acres, or 275·95 square miles; 264 estates; Government land-revenue, £8038, 2s.; Courts at Gayá and Nawádá. In 1790 there were 47 estates, 49 proprietors, and the Government revenue was £6434, 13s. The figures for 1790 include 6817 acres now in Patná District.

(22) PACHRÚKÍ.—Area, 94,848 acres, or 148·2 square miles; 110

estates; Government land-revenue, £3003, 18s.; Court at Nawádá. In 1790 there were 4 estates, 7 proprietors, and the Government revenue was £974, 7s.

(23) ROH.—Area, 130,075 acres, or 203.24 square miles; 97 estates; Government land-revenue, £3804, 18s.; Court at Nawádá. In 1790 there were 6 estates, 6 proprietors, and the Government revenue was £1795, 4s.

(24) SÁMÁI.—Area, 152,394 acres, or 241·10 square miles; 369 estates; Government land-revenue, £7765, 6s.; Court at Nawádá. In 1790 there were 21 estates, 23 proprietors, and the Government revenue was £4648, 15s. The figures for 1799 include 8912 acres now in Patná District.

(25) BÍLONJÁ.—Area, 301,146 acres, or 470·54 square miles; 47 estates; Government land-revenue, £1034, 16s. This *pargáná* was transferred to the District of Lohárdagá in 1871; as also was another small *pargáná* called Japlá, which is not mentioned in the Board Statistics.

These figures show that since 1790 the number of estates has increased in each *pargáná*, except Atrí; and that the Government revenue has also increased in every *pargáná* with the exception of Atri and Charkánwán. In one *pargáná*, Goh, the revenue is more than five times as great as it was in 1790.

MEDICAL ASPECTS—THE CLIMATE.—The Civil Surgeon of Gayá reported in 1869, that, "from a medical point of view, the District of Gayá may be considered as highly sanitary. The air is particularly dry, and the drinking water is good." It is this dry heat which specially distinguishes the climate of the District from that of Lower Bengal. The year is divided into three seasons—hot, rainy, and cold. The hot weather commences about the middle of March, and lasts till the 8th or 10th of June, when the rainy season sets in, and continues till the end of October; the cold weather then commences, and lasts till March. The average annual temperature is about 79·98. During the months of May and June in 1869, the thermometer stood as high as from 112° to 115° in the shade, under the meteorological shed; but that year was unusually hot, and several deaths from heat-apoplexy were reported by the police. The solar radiation thermometer has stood as high as 176° and 180°. Such heat would be unendurable to Europeans but for the hot west winds, which generally blow during the hottest days in the year. Thick mats, made of *khaskhas* grass, are placed in

front of all windows opening to the west, and are constantly wetted; and the hot air in passing through is rendered cool by this means. The average annual rainfall at the town of Gayá is 35·59 inches, the wettest month being July, in which the average rainfall is 12·49 inches. At Nawádá, the average annual rainfall is 48·73 inches, the wettest month being August, in which the average rainfall is 13·25 inches. At Aurangábád, the average annual rainfall is 44·28 inches, the wettest month being July, in which the average rainfall is 13·12 inches. In 1867, a very wet year, the rainfall at Gayá amounted to 61·8 inches; and in 1868 only 27·41 inches of rain fell throughout the year. In the famine year of 1873–74, the total rainfall was ·37·06 inches; but half of this, viz., 18·44 inches, fell in July, while no rain at all fell in October or November, and in December only ·6 of an inch of rain was recorded. The average rainfall at Gayá has been calculated from observations extended over eleven years; but the rainfall both at Nawádá and Aurangábád has only been observed for four years, and therefore the averages recorded at these two Subdivisional towns must be taken as only approximately correct.

The Hindu year is divided into 27 *nachhatras;* and the rains are named after the *nachhatra* in which they fall. The following twelve *nachhatras* occur in the order given between May and the end of October:—*Rohiní*, *Nirbisrá*, *Adra*, *Punarbas*, *Puk*, *Asresa*, *Maghá*, *Purbá*, *Uttará*, *Hatiyá*, *Chitrá*, and *Sawáti*. Of these, the *Hatiyá* should have a heavy downpour, and the *Sawátí* some showers for the sake of the *rabí* crops. During the famine year of 1873–74, no rain fell in either of these two *nachhatras;* hence the scarcity.

Endemics.—The following diseases are reported to be endemic in this District:—Cholera, smallpox, leprosy, neuralgic headache, and the "Gayá sore." Every now and then an outbreak of cholera takes place in this or that part of the District, when there is no general epidemic prevailing. Smallpox is endemic, owing to the strong objection the people have to vaccination. The Civil Surgeon in 1869 was of opinion that nothing short of compulsion would ever induce them to submit to the operation. They worship the goddess Sítalá, or Mátá, who presides over smallpox, and imagine that vaccination provokes her to visit their offence with smallpox in a deadly form. Even the inoculators of the Málí caste, employed as vaccinators, could get only a few subjects. During the last few years there has been a change for the better; but the prejudice is very deeply rooted

in the minds of the people. Leprosy is said to be common in all its phases, especially the ulcerative and anæsthetic varieties. Scrotal elephantiasis is frequently met with, as also elephantiasis of the leg (Barbadoes leg). Hydrocele is very common. Neuralgic headache, indigenous to the town and District, occurs in the form of hemicrania, and is very intense. It often returns periodically, and at times defies every kind of treatment. It is owing, the Civil Surgeon believes, in a great measure to the great heat and peculiar dryness of the atmosphere. The "Gayá sore" commences as a cluster of small vesicles, which coalesce and form a large one; this then ruptures, and leaves an ulcerated surface, irritable and tiresome to heal.

CHOLERA occurred in an epidemic form in 1866, in which year the number of deaths from this disease in the town of Gayá was estimated at 600, and in the District at from 1200 to 1400. It prevailed from early in June till the middle of November, being most fatal in the months of June and July, after which it began to subside, owing, in the opinion of the Civil Surgeon, to a violent thunderstorm on the 27th July, which cleared the air. It made its appearance first at Arwal, forty miles north-west of Gayá town, thence it proceeded to Goh, in the same line; thence to Nawádá, north-east from Gayá; thence to Atrí, east from Gayá, and thence to the Subdivisions of Sherghátí and Aurangábád. The Civil Surgeon gives the following account of another epidemic of cholera in 1869:—"The outbreak commenced at Baniyádganj, a village on the opposite side of the river Phálgú, close to the town of Gayá; but the western Subdivision of Aurangábád suffered most. The disease advanced in no decided line; appearing first at one part of the District, and then at another, without any assignable reason. It did not radiate from a centre, nor could its origin be traced to a fair. No part of the District altogether escaped. The disease did not follow any lines of traffic, but appeared irrespective of them. There was no evidence of importation, nor of communicability from man to man. I do not think that epidemics of cholera in this District are dependent upon or associated with the assemblage of pilgrims who visit Gayá; for it prevails most regularly in those months in which the sacred places are least visited."

The following table gives the total number of admissions into the Gayá Jail Hospital from cholera for thirty years past, month by month. The figures are a fair criterion of the general prevalence of the disease throughout the District, or at least in Gayá town, as in epi-

demic visitations of the disease the prisoners in Jail would scarcely escape, especially when no quarantine has been established.

TOTAL ADMISSIONS FROM CHOLERA INTO GAYÁ JAIL HOSPITAL, MONTH BY MONTH, FROM 1840 TO 1869.

July.	August.	June.	May.	March.	April.	September.	October.	November.	February.	January.	December.
302	193	152	111	82	36	35	19	13	8	7	7

On this table it may be remarked that pilgrims come in large numbers in the months of March, September, and December. In the four worst months, June, July, August, and May, very few pilgrims attend. The figures for March appear excessive; but 39 of these cases happened in 1843, 8 in 1842, and 11 in 1845, leaving 24 cases only for the remaining period of twenty-five years.

OF CATTLE DISEASE the Civil Surgeon could give no information, except that the police sometimes reported that the disease known as *mátá* prevailed ámongst the cattle; but such reports were never substantiated upon investigation.

FAIRS AS CAUSES OF DISEASE.—The Civil Surgeon is of opinion that fairs, lasting as they do only for a day or two, do not constitute a source of disease. Neither do religious gatherings or pilgrimages. He estimates the annual number of pilgrims to Gayá at from 100,000 to 200,000, and gives the following list of fairs and religious festivals and assemblies, as taking place in that city:—(1) *Dasahara* occurs on the 25th Aswin (September) in honour of the goddess *Dúrgá*. The number of people collected is estimated at 20,000. (2) *Ashnán* occurs on the 30th Kartik (October). About 5000 people assemble to bathe in the river Phálgú. (3) *Chhath*, on the 22d Kartik (October), is a gathering attended by about 5000 people, in honour of the sun-god. (4) *Bisúáh*, a movable feast held in honour of Vishnu, occurs in Baisákh or Chait (April or March). About 5000 people collect to eat the newly-cut *rabí* grain. Grain is also given away in charity. (5) The *Muharram*, a Muhammadan festival, collects about 30,000 people, many of whom are Hindus. The time of its celebration is changed every three years. (6) *Tilshaukarát*, a movable feast resembling

the *Bisúáh*, occurs in Paush or Mágh (December or January). About 1000 people collect to eat the new rice and other crops that have been lately cut. (7) *Sauní-saíl* occurs on the 30th Sánwan (July). About 5000 Hindus collect for feasting and other amusements.

The following are the chief fairs or religious gatherings in the interior:—(1) At Deokund, in *pargáná* Arwal, there is a fair, with religious ceremonies in honour of Siva. About 5000 people collect on the 13th or 14th Phálgun (February). (2) At Kishanpur, in *pargáná* Kutumbá, there is a fair called *Rámnaumí*, held in honour of Rám's birthday, on the 24th Chait (March). About 4000 collect. (3) At Deo, in *parganá* Charkánwán, the gathering called *Chhat*, as in Gayá, collects about 1000 people twice in the year, on the 22d Kartik (October), and on the 22d Chait (March). (4) At Bharárí in *parganá* Goh, the *Ashnán* collects about 1500 persons on the 30th Kartik (October), as in Gayá. (5 and 6) At Jahánábád and Jamor in *pargáná* Siris, this festival of *Ashnán* is also held. About 1000 people collect at each place. (7) At Rafíganj, the *Bisúáh* is held as in Gayá. About 2000 people collect. (8) At Saresá, in *pargáná* Maher, the *Sheorátrí*, a festival in honour of Siva, collects some 2000 people, on the 13th or 14th Phalgun, as at Deokund. (9) At Nadrah, near Khizar-saraí, there are illuminations called the *Chirághah*, in honour of a Musalmán saint. There is a gathering of about 2000 persons on the 25th Phálgun (February). (10) At Bithú also, a village two miles north of Gayá, the *Chirághah* collects some 1000 persons, on or about the 9th Paush (December). (11) At Tenduá, about four miles south of Gayá, there is a Musalmán gathering to celebrate the marriage of Ghází Miá, attended by about 4000 persons, mostly of low caste, on the 26th Jeth (May). At these fairs the staple articles of commerce are rings, necklets, and anklets for women; *tikuli* cakes, sweetmeats, &c. Cows and horses, &c., are also brought in large numbers for sale.

INDIGENOUS DRUGS.—Nearly all the articles of *materia medica* which are procurable in the markets of the North-West Provinces are also to be obtained from the *paisáris* at Gayá. Of indigenous medicines the Civil Surgeon gives the following list:—(1) Opium; (2) Tobacco; (3) Limes; (4) Oranges; (5) Mint; (6) *Ním* (Azadirachta Indica); (7) Chillies (*lál mirch*); (8) Linseed (*tisí*); (9) *Bel* (Ægle marmelos); (10) *Dhatúra* (Datura stramonium); (11) Belladonna; (12) Kaladonna; (13) *Kutki;* (14) *Dhúná;* (15) Ginger (*adrákh*); (16) Aniseed; (17) *Kat-karej* (Cæsalpinia bonducella); (18) Nux vomica (*kuchlá*);

(19) Nitre; (20) Catechu (*kath*); (21) Fennel (*sonf*); (22) *Chiraitá* (Agathotes *vel* Ophelia chireta); (23) *Atís;* (24) *Til* (Sesamum orientale); (25) *Soá-ka-bíj* (the soa-seed); (26) *Babúl-ka-gond* (the gum of Acacia Arabica); (27) *Anár-ke-jar-ka-chilká* (the bark of the root of Punica granatum); (28) *Ajawán;* (29) Country rum; (30) Mango-seed (*Ám-ka-guthli*); (31) *Anolá;* (32) *Bochrá;* (33) *Harú;* (34) Tamarind; (35) Mustard; (36) Gums of different kinds. The chief drugs in the pharmacopœia of the *baidyas* or native practitioners are also given by the Civil Surgeon. Besides Nos. 1, 15, 18, 21, and 28 in the above list, they use liquorice-root, *ákarkarhá*, *usuf-gol* (Plantago Ispaghula), arsenic, mercury, *laung*, *báns-lochan* (supposed to be a tonic from the inner joints of a bamboo), cardamoms, *dakará* (a spurious aconite from which oil is prepared), cinnamon, *heng* (Assafœtida), and *tulsí* (Ocymum basilicum et O. sanctum).

The following list of medicinal trees, plants, creepers, fruits, and shrubs, has been supplied by Mr. Beames, Deputy Collector, who has in some cases given their real or supposed properties:—(1) *Ainthá* (Securinega Leucopyrus), wood chiefly used as fuel, the fruit is eaten; (2) *Aolá* (Phyllanthus Emblica), the fruit is the Emblic Myrobalan, used as a medicine, also for dyeing and tanning, and sometimes pickled and eaten; (3) *Asgandh*, roots used as tonic; (4) *Agmúdah*, given for indigestion; (5) *Adrakh* (Zinziber officinale); (6) *Ainthi*, a tonic; (7) *Bandarlaur;* (8) *Babherá;* (9) *Bábherám;* (10) *Bármí;* (11) *Banjhaurí*, said to make women sterile; (12) *Banphútká*, the leaves and fruit are used as a febrifuge; (13) *Boáddá*, given for bowel complaints; (14) *Baríárá*, a tonic taken with milk; (15) *Bhat* (Clerodendron infortunatum), a tonic and cooling medicine; (16) *Chamkúriá;* (17) *Chhatún*, relieves pains after childbirth; (18) Chíriyánband); (19) *Chiraitá* (Agathotes *vel* Ophelia chireta), a tonic; (20) *Chíta* (Plumbago Zeylanica); (21) *Chirchirá* (Litsoea Zeylanica), the bark used for wounds; (22) *Chakbar*, the bark used for ringworm; (23) *Chansúr*, used for swellings; (24) *Dhanotar*, a febrifuge; (25) *Dhúrpá*, a febrifuge; (26) *Dhatúrá* (Datura alba), an oil made from the seeds is used for rheumatism; also smoked for asthma; (27) *Dhanian* (Coriandrum sativum); (28) *Gúrich*, a tonic and febrifuge; (29) *Gorásá* (Rhododendron arboreum), used for headache; (30) *Gokulá*, used for gonorrhœa; (31) *Gúmmá*, a febrifuge; (32) *Gaindá;* (33) *Guthegan*, a medicine for diseases of the chest; (34) *Húrhúr*, the flowers are used as a cooling medicine; (35) *Harrai*, used for indigestion; (36) *Isrúl*, a cough medicine; (37)

Katilá, a cooling medicine given to horses; (38) *Kalizira*, a digestive medicine; (39) *Kúkrorá*, also used in indigestion; (40) *Kataílá*, the juice is used for inflammation of the eyes, the seeds for the itch; (41) *Katkaraÿá*, the small leaves are used as a febrifuge; (42) *Kúhul*, an oil is extracted and used for rheumatism; (43) *Kothádúmar*, the fruit is used as a cooling medicine; (44) *Kamráj*, a tonic; (45) *Kakahia*, used to remove deafness caused by fever; (46) *Kamalgatá*, used as a cooling medicine; (47) *Lajauní*, the bark and leaves are used for gonorrhœa; (48) *Múrlí*, a digestive medicine; (49) *Mathi*, a tonic; (50) *Málkoní*; (51) *Maidáchailí*, the bark is used as a tonic; (52) *Mánphal* (Randia dumetorum), applied to sores; (53) *Mahadí*, a cooling medicine, also a dye; (54) *Nim* (Melia Indica), the sap is used as a stomachic and cooling drink; the gum that exudes from the bark as a stimulant. From the fruit is extracted an oil used medicinally as an antiseptic and anthelmintic. The oil is also used in dyeing, and is burnt in lamps. The leaves are used medicinally; (55) *Nagrothá* (Cyperus pertenuis), a febrifuge; (56) *Phulsá* (Grewia Asiatica), a cooling medicine; (57) *Paráspípal*, the seeds and bark are eaten after childbirth; (58) *Rakatrohan*, the bark is also used after childbirth; (59) *Rái* (Abies Smithiana); (60) *Shahtará*, a febrifuge; (61) *Shaharphonká*, a febrifuge; (62) *Soa*; (63) *Singarhar*; (64) *Simkhá*, applied to sores; (65) *Tármílí*, a tonic; (66) *Túkmalanga*, the seeds are used as a cooling medicine; (67) *Túna*; (68) *Zamírí* (Citrus acida), the acid lime of India, whose fruit is generally known as *limbu*. The botanical names, where given, are taken from the "Forest Flora of Northern and Western India" by Dr. D. Brandis.

Native Physicians.—With regard to the method of treatment followed by the *baidyas*, or native physicians, the Civil Surgeon says that they starve their fever patients often for many days, and use *usufgol*, fennel, and *bel* in cases of dysentery and diarrhœa. When their patients find that they derive no benefit from their hands, they resort to the charmers (*gunís*), to chase away the evil spirits whom they believe to be the cause of their illness.

Charitable Dispensaries.—Besides the Gayá Pilgrim Hospital, which is now supported by a large annual subscription from the Gayáwáls, there are four Branch Dispensaries at Sherghátí, Nawádá, Aurangábád, and Jahánábád. The two last have been but lately erected; and up to the present year (1875) the subscriptions to the Gayá Hospital were very trifling. The statistics for 1871 for three first-

mentioned Dispensaries, which alone were then open, show that the total number of persons who received medical relief in that year was 9438, or ·33 per cent. of the total population of the District; the total cost was £646, 18s. 10d., exclusive of European medicines; and the net cost to Government, including European medicines, was £492, 4s. In future, however, the Gayá Hospital should be self-supporting.

STATISTICAL ACCOUNT

OF THE

DISTRICT OF SHÁHÁBÁD.

STATISTICAL ACCOUNT

OF THE

DISTRICT OF SHÁHÁBÁD.

STATISTICAL ACCOUNT

OF

THE DISTRICT OF SHÁHÁBÁD.[1]

THE DISTRICT OF SHÁHÁBÁD, which forms the south-western portion of the Patná Commissionership or Division, is situated between 24° 31′ and 25° 43′ north latitude, and between 83° 23′ and 84° 55′ east longitude. It contains a population of 1,723,974 souls, as ascertained by the Census of 1872, and a total area of 4385 square miles. The principal Civil Station, which is also the most populous town in the District, is Arrah, situated in 25° 34′ north latitude and 84° 44′ east longitude.

[1] This Account of Sháhábád District is chiefly derived from the following sources:—(1) The answers to my six series of questions, furnished by the Collector, Mr. D'Oyley (1870–71). (2) Dr. Martin's Edition of the "Statistics of Behar and Sháhábád," collected by Dr. Buchanan-Hamilton (*circ.* 1807) under the orders of the Supreme Government of India. (3) The Annual Administration Reports of the Government of Bengal, of the Commissioner of the Patná Division, and of the Collector and Subdivisional Officers of Sháhábád District. (4) Reports by Mr. Levinge, Superintending Engineer of the Són Circle, and by Captain Heywood, R.E., Executive Engineer in charge of the Són Canal works, together with various papers supplied by the Irrigation Department. (5) Report on the Bengal Census of 1872 by Mr. H. Beverley, with subsequent District Compilation by Mr. Magrath. (6) Papers and Reports furnished by the Board of Revenue. (7) Special Statistics compiled in the Offices of the Inspectors-General of Jails and the Director-General of Post-Offices. (8) Annual Reports by the Inspectors-General of Police and Jails, and the Director of Public Instruction. (9) Annual Reports on the Charitable Dispensaries of Bengal. (10) Medical Returns furnished by the Civil Surgeon. (11) Annual Reports of the Meteorological Department. (12) Areas, Latitudes and Longitudes, furnished by the Surveyor-General. (13) *The Statistical Reporter* (Calcutta), November 1875 to December 1876. I have also to thank Mr. W. S. Wells, Collector of the District, Mr. J. Macnamara, Executive Engineer, and Messrs. Thomson, Mylne and Solano, and other European landowners, for assistance in the work.

BOUNDARIES.—Sháhábád is bounded on the north by the Districts of Gházípur in the North-Western Provinces, and Sáran; on the east by the Districts of Patná and Gayá; on the south by the District of Lohárdagá; and on the west by the Districts of Mirzápur, Benáres, and Gházípur in the North-Western Provinces. On the north and east, the boundary is marked by the Ganges and Són rivers, which unite in the north-eastern corner of the District. Similarly, the Karamnássa is the boundary with the North-Western Provinces on the west, from its source to its junction with the Ganges near Chausá; and the Són is the boundary with Lohárdagá on the south.

JURISDICTIONS.—The Magisterial, Revenue, and Civil jurisdictions are conterminous; but changes in the course of the deep streams of the great rivers frequently cause the transfer of large portions of land from one District to another. Thus, through a change in the main channel of the Ganges, the *diárá* of Amírpur in Gházípur was transferred from that District to Sháhábád in 1867. From the map of Sháhábád given in "Martin's Eastern India," it seems that a portion of the modern District of Gházípur, lying between the Ganges and the Ghagrá, was formerly included within *tháná* Belautí of this District. Concerning this *tháná* Dr. Buchanan-Hamilton remarks, that "it is a very long, narrow jurisdiction, and a considerable portion is situated beyond the Ganges." I have been unable to ascertain when Sháhábád lost this tract.

GENERAL ASPECT OF THE DISTRICT.—Sháhábád naturally divides into two distinct regions, differing in climate, scenery, and productions. The northern portion, comprising about three-fourths of the whole area, presents the ordinary flat appearance common to the valley of the Ganges in the Province of Behar; but it has a barer aspect than the trans-Gangetic Districts of Sáran and Tirhut. This tract is entirely under cultivation, and is fairly planted with mango and *mahuá* trees, bamboos, palms, and occasionally *bargat*, *imlí*, *pípal*, *gular*, and *siris*. A few teak and *sissú* trees may be seen, which, as a rule, mark the former presence of European enterprise.

The southern portion of the District is occupied by the Kaimur Hills, with their isolated spurs. This tract is densely wooded; and the existence of stone in large quantities not far off is shown by its frequent appearance in houses and other structures.

The appearance of these hills is thus described by Mr. Mallet of the Geological Survey:—

"The escarpments are everywhere lofty and bold, and the high lands west of Rohtás have an elevation varying from 1000 to 1400 feet. Their surface is uneven, being rocky, and covered with thick forest jungle; amongst the glades feed herds of cattle, which form the chief wealth of the inhabitants. The drainage, which here as elsewhere is thrown north by the Vindhyan crest, falls by a series of waterfalls into the long winding gorges, which convey it to the alluvial plains of the Ganges. But towards the west, the general level sinks.

"The most prominent features of the Vindhyan area are the numerous escarpments, which stamp it with a geographical character peculiarly its own. . . . The commonest form, where the lower portion of the scarp is shale, and the upper sandstone, exhibits an undercliff of about 30° inclination, with a vertical precipice above, the relative dimensions depending chiefly on the ratio of shale to sandstone. When the latter is absent, the scarp preserves a uniform slope from top to bottom; while the boldest precipices are found where the scarp is entirely sandstone, the undercliff being then made up of a *talus* from above. . . . Along some lines of scarp, outlying hills are very frequent, whose elevation is equal to, or greater than, that of the main scarp, according as the stratification is perfectly horizontal or dips gently from the spur. On such eminences, either wholly or semi-detached, have been constructed the hill-forts which once played a prominent part in Indian history. Amongst many others, may be mentioned Rohtásgarh, Chunár, Kalinjar, and Gwálior.

"The gorges, which receive the rivers after their descent from the plateau, should also be mentioned in a description of the physical aspect of the country. After a clear drop of two to six hundred feet, the water plashes into a deep pool, scooped out by its continual falling, on leaving which it runs through a channel obstructed throughout several miles of its course with huge masses of rock, fallen from above. From each side of the stream rise the under-cliffs of the escarpment, covered with jungle and tangled débris, and crowned by vertical precipices, which cut off all access to the plateau above, save by one or two narrow paths known only to the woodcutters and charcoal-burners."

Hills.—The hills of Sháhábád, which occupy a large portion of the south of the District, constitute part of the Kaimur branch of the great Vindhyan range. According to a special return from the

Superintendent of Revenue Surveys, dated 18th January 1877, the area of the Kaimur Hills situated in this District amounts to 798·94 square miles. Their boundaries, though well defined, are very irregular and often indented by the deep gorges scoured out by the hill streams. As described in the preceding section, their edges consist of a sheer precipice above, and a mass of débris below; but on the summit is found not a flat tableland, but a series of saucer-shaped valleys, each a few miles in diameter with a deposit of rich vegetable mould in the centre, on which the finest crops are produced. There are several *ghâts* or ascents to the top, some of which are practicable for beasts of burden. Two of the most frequented of these passes are Sarkí and Khariyarí, the first near the south-western boundary, the second in the deep gorge north of Rohtás. Two passes on the north side, however, are more accessible. One is two miles south from Sásseram, known as Khulá *ghát;* the other is at Chhanpathar, at the extreme west of the District, where the Karamnássa forms a waterfall. The slopes to the south are covered with bamboo jungle, while those on the north are overgrown with a mixed growth of stunted trees of various kinds. The general height of the plateau is 1500 feet above the level of the sea. Dr. Hooker, who visited Rohtásgarh in 1848, ascertained the precise elevation to be 1490 feet. As might be expected, the temperature on the top is considerably lower than that of the valley—about 5 degrees—and the extremes are much less marked than on the plains. In 1848 Dr. Hooker wrote, "The climate of the whole neighbourhood has of late changed materially, and the fall of rain has much diminished, consequent on felling the forests; even within six years the hailstorms have been far less frequent and violent." The great want on the plateau is good water, which only exists at a few places. In the rains there is abundance; but during the cold and hot weather, the inhabitants are reduced in most cases to drink a most unwholesome mixture from the nearest pool.

River System.—The District of Sháhábád occupies the angle formed by the junction of the Són with the Ganges, neither of which rivers anywhere cross the boundary. It is also watered by several minor streams, which all rise among the Kaimur Hills, and flow north towards the Ganges.

The Són has been identified with the Eranoboas of the ancients, the etymology of which name is *hiraniya vahu*, or the golden-armed. Colonel Dickens, in his "Són Project," gives the following

general description of this river :—"The Són rises, together with the Narbadá and Mahánadí, on the elevated plateau of Central India, near Ammarkantak, and runs 325 miles through a high rocky tract, receiving tributaries only from the south. On the north, the drainage area of the river is limited by the steep slopes and precipices of the Kaimur range, along which the river flows, and the tableland above, which drains away towards the Ganges. After quitting the elevated rocky region of Central India, the Són enters the valley of the Ganges, and by a straight course of 100 miles through the plains of South Behar, joins the sacred river between Arrah and Patná. The chief peculiarity in the latter portion of its course is its great width, which is more than two miles for the greater part of the last 100 miles; while opposite Tilothu it actually attains a breadth of three miles. This extensive bed consists entirely of sand, and during eight months of the year contains a stream only a couple of hundred yards broad. The depth of water is on the average under 20 feet, and in its deepest parts hardly exceeds 30 feet. The strong dry westerly winds which prevail from January to April, and sometimes till June, heap up the sand on many parts of the western bank to 12 or 14 feet above the level of the country, with a sharp descent upon it at the angle of repose of the material, thus forming a natural embankment for many miles."

The Són nowhere enters Shahábád District, but bounds it on the south and east, separating it from the Districts of Lohárdagá, Gayá, and Patná. It first touches on Sháhábád near Kosderá, a place about 440 feet above the sea; and after gradually curving round the Kaimur Hills on the west, passes Akbarpur 40 feet lower, Dehrí, Harfharganj, Nanaur, and Koelwár, where the East Indian Railway crosses it on a fine lattice girder bridge, and finally falls into the Ganges opposite Dariáganj in Sáran. Opposite Hankárpur it is joined by the river Koel from Palámau. At Dehrí it is crossed by a masonry dam, which supplies a head for the Són Canals. A full description of this great work will be found under the heading "Canals." The two great features of this river are the enormous breadth of its bed, compared with the small stream of water passing down, and the paroxysmal violence of its floods. Seen in the dry season, about April or May, the bed shows an enormous stretch of sand with an insignificant stream of water, meandering from bank to bank, barely 100 yards wide, and fordable in most places. The rains, however, produce an extraordinary contrast. The Són drains a hill area of

23,000 square miles; and after a few hours' rain on the Central Indian plateau it bursts in full flood, and rushes down so violently as to spill even over its enormous bed, and cause disastrous inundations. The *anicut* at Dehrí, raised 10 feet above the normal level of the river bed, is then entirely submerged; and but for the swirl and eddy, the existence of this work would never be suspected. The maximum discharge of the river has been calculated at $1\frac{3}{4}$ million cubic feet per second, as compared with a minimum discharge of only 620 cubic feet. These heavy floods are of short duration, hardly ever lasting more than four days, when the river rapidly sinks to its normal level. Much damage has been done of late years from the flood waters overflowing the country between Nanaur and Arrah. Formerly, this tract of country was rarely inundated, but floods have recently become alarmingly common. Thus, in 1864, 1867, 1869, and again in 1870, Arrah, which is situated eight miles from the Són, has been severely inundated. It is supposed that the increasing number and severity of these floods is due to the river having washed away certain protective reaches, in places where the banks are low. In 1864, the flood waters escaped towards Arrah through a low valley situated inland, a quarter of a mile south of the village of Bihiárah, and inundated a tract of 250 square miles. The low-lying lands south of the railway are generally laid under water every year, especially when the Ganges is also in flood.

The Són receives no tributaries of any importance from the point where it enters the District to Dehrí, where it is crossed by the Grand Trunk Road on a stone causeway; and between Dehrí and its junction with the Ganges, the drainage sets away from it, so that no stream can join it north of that place.

Old beds are numerous, but they are principally found on the opposite bank, in the Districts of Gayá and Patná. One such bed, however, runs in this District from Telkap, the proposed canal head of the 1861 scheme. It is very obscurely marked, but apparently rejoins the present channel at the depression near Ameáwar, a short distance south of Nasríganj.

The bed of the Són consists almost entirely of sand; but in a few parts may be found clay, which is cultivated. *Kankar* is obtained in several places; and the trial wells at the Són bridge disclosed a thick stratum of that substance below the sand. A species of small pebbles or agates is found below the junction of the Koel; many of these are ornamental, and take a good polish, but the majority

consist of opaque and diaphanous silicious rocks. The crystals are very imperfect, and generally adhere together in a confused mass. Some are of a reddish tinge, others of a dark green.

During the dry season there are many fords, but the ferryboats are generally required to ply for eight months in the year. At several places above Dehrí, the rocks and rapids effectually stop river traffic. Navigation on the Són is intermittent, and of little commercial importance. In the dry season, the small depth of water prevents boats of more than 20 *maunds* proceeding up stream, while the violent floods in the rains equally deter large boats. Boats of 500 or 600 *maunds*, however, sometimes sail up. The principal traffic is in bamboos and timber. The former are floated down on rafts consisting of 10,000 or so lashed together—a tedious process in the dry weather, as they are constantly grounding, and the many windings of the stream render their progress extremely slow. It is estimated that about four millions of bamboos are annually floated down the Són. Mr. Eyre gives the following figures for this trade:—From *ghâts* between Jadunáthpur and Madkapiá are launched 600,000; from Nawádih, 200,000; Turá, 600,000; Naudihá, 100,000; Akbarpur, 600,000; Samotá, 1,200,000; Dhelábágh, 400,000; Tumbá, 200,000; total, 3,900,000.

A little south of Koelwár, the East Indian Railway crosses the Són on a lattice girder bridge. This great work was commenced for a single line of rails in 1855, and after many interruptions during the Mutiny, was completed in 1862. The second line was begun in March 1868, and finished in 1870. The total length of the bridge from back to back of the abutments is 4199 feet, divided among 28 spans of 150 feet each. Each set of girders is 14½ feet deep, and raised 36 feet above low-water level. The piers are 12 feet thick, and are sunk on wells, the minimum depth of which is 30 feet below low water. Underneath each line of rail is a subway for foot-passengers and beasts of burden.

The Banás *nadí* is at first a spill channel from the Són, which it leaves near Beltá, on the road from Koelwár to Dehrí; but as it proceeds northward, it becomes the drainage channel of the country between the Arrah Canal and the Bihiyá distributary. After passing under the railway between Arrah and Bihiyá, it bends to the east, leaving Arrah a little to the north, and finally falls into the Gangi *nadí*. Except in the rains, it carries very little water.

The Ganges forms the northern boundary of Sháhábád, separat-

ing it from the Districts of Gházípur and Sáran. It first touches this District near Chausá *thánd*, where it is joined by the Karamnássa, and then flows in a north-easterly direction, past Baxár, as far as Balíá in Gházípur, where it bends to the south-east. At Sapahí, it again turns to the north-east, until nearly opposite Haldí, where it assumes an easterly course, which it keeps until it leaves the District at the confluence of the Són. Its tributaries from the south are the Karamnássa, Thorá, Jhurí, Gangi, and Són, of which the first and last alone deserve separate mention. An important change recently took place in its course, by which a large *diárá*, called Amírpur, was transferred from Gházípur to this District. Large tracts are annually formed by alluvion ; these sometimes become permanent, but are as often swept away the following year. From the language used by the Chinese pilgrim, Hiouen-Thsang, it is clear that the river formerly flowed much farther to the south than at present. The town of Masár is stated by him to have been close to the Ganges; it is now nine miles away, but the high bank of the old bed is close at hand, and can easily be traced past Bihiyá and Arrah. During the rains, the river overflows these lowlands, on which, therefore, no autumn crop can grow ; but when the waters have receded, wheat, &c., is sown, and reaped in March or April. From Bhojpur to the mouth of the Ghagrá, near Revelganj, the changes in the river-bed are very extensive, as may be inferred from the large tracts of waste land lying to the north.

The banks in the Baxár Subdivision are generally abrupt, as the current strikes against them ; but lower down they are sloping, where the stream is, in turn, deflected against the opposite bank. In many places they are composed of a schistose clay, which has an appearance similar to that of sandstone, but it crumbles away very readily. The breadth of the stream in the dry season is generally about three-quarters of a mile, but in the rains it is many times wider. A large through trade is carried on, both up and down stream, but the only places of any importance on the south bank are Baxár and Chausá.

THE KARAMNÁSSA, the cursed stream of Hindu mythology, rises on the eastern ridge of the plateau in the Kaimur Hills, about three miles above the channel of the Són, and flows away from that river in a north-western direction. Near Darihara, it becomes the boundary line with Mirzápur District, and enters that District near Kulhúá. For about 15 miles it flows in Mirzápur, and then re-enters Shá-

hábád, again forming the boundary with the District of Benáres, until it falls into the Ganges near Chausá *thánd*.

By the end of February it generally runs dry, but during the rains boats of 50 *maunds* burthen can sail up to the confluence of the Dargáútí. In the hills, its bed is rocky and its banks abrupt; but as it debouches into the plains it sinks deeply into a rich clay, very retentive of moisture. The stream is here about 150 yards wide. Near Chausá, the East Indian Railway crosses it on a stone bridge.

This river is held by Hindus in the utmost abhorrence, and no person of high caste will either drink or touch its waters. Dr. Buchanan-Hamilton states that Ahalya Bai, the widow of Holkar, tried to build a bridge over it, but failed. The reason of its impurity is described as follows:—A Bráhman had been murdered by Rájá Trisangkú of the Solar Line, who married his stepmother. A saint, however, purified his sin by collecting water from all the streams in the world, and washing him in their waters, which were collected in the spring from which the Karamnássa now issues. This spot is near the village Sárodag, where the river is beautifully clear, with a pebbly bed abounding in deep pools, and swarming with fish of various kinds. At Chhanpathar it forms a waterfall 100 feet high, which forms a magnificent sight after heavy rain.

THE DHOBÁ or KÁO rises on the plateau six miles south-west of Tilothu, and after flowing through a glen in a northerly direction, forms a fine waterfall, and enters the plains at the Tarrachándí pass, two miles south-east of Sásserám. At this place it bifurcates: one branch, the Kudra, turns to the west, and ultimately joins the Karamnássa; while the other, which preserves the name Káo, flows to the north, and finally falls into the Ganges near Gaighat. There is very little water in its bed during the cold and hot seasons, but in the rains it is subject to floods of the most violent character. At Bihiyá it is crossed by the Main Western Canal, being conveyed underneath by means of a syphon of 25 arches, which has been the cause of much anxiety during floods. In order to preserve a uniform flow, a regulator or dam has been thrown across, some distance above the syphon, which has had the effect of throwing the main stream back into the Kudra, and so forcing it down the Tarráchándí pass. In the hilly portion of its course, the bed is rocky and full of enormous boulders, washed down during the heavy floods. The banks are high and stable, but in the plains become low; *kankar*

is found in some places. The Káo is now navigable throughout its entire course in the plains.

THE KUDRA, as already explained, now carries off the main stream of the Káo at the Tarráchándí pass near the town of Sásserám, past which it flows in a north-easterly direction, crossing the Grand Trunk Road at Khurmábád, and falling into the Dargáutí at Tendwá, after a course of 50 miles. In the dry season it contains very little water; but during the rains, a large stream passes down. The bed is rocky and full of enormous boulders, until the river has fairly debouched into the plains, after which it varies according to the character of the soil through which it passes.

THE DARGÁUTÍ rises in a spring under an old mango-tree in the village of Bhakmá, on the southern ridge of the Kaimur plateau, a few miles north of the source of the Karamnássa. For about nine miles it pursues a northerly course, being joined by some unimportant hill streams, after which it rushes over a precipice 300 feet high into the deep glen of Kadhar Kho, where more hill torrents help to swell its volume. After passing by the stalactite caves of Gupta and the hill fortress of Shergarh, it enters the plains at Karamchat, and makes for Jahánábád, eight miles north, on the Grand Trunk Road. Here it turns to the north-west, running parallel to the road for 22 miles, until it crosses it at Sáwant, where it bends towards the north-east and falls into the Karamnássa, after receiving the Kudra from the east. The Dargáutí drains an area on the plateau of about 200 square miles. In the upper part of its course it has a rocky channel, with a clear and rapid stream not more than 30 feet wide; but, after it enters the plains, it becomes wider, and at Jahánábád attains a breadth varying from 100 to 120 feet. The river-bed in the plains is sandy, mixed here and there with *kankar*, which is largely quarried and used for repairing the Grand Trunk Road. It contains water all the year round; and during the rains 50-*maund* boats can sail up the stream 50 or 60 miles from its mouth.

The principal tributaries of the Dargáutí are the Súrá, Korá, Gonhuá, and Kudra.

THE SÚRÁ rises near the village of Dohar, on the plateau, and falls into the *Lál Kákánd* or Red Pool, in the Mokerí pass. As it proceeds it receives a number of affluents, the principal of which are the Kandan Kho and Jawar Kho. It debouches on the plains six miles south of the town of Bhabhuá, which it leaves about a mile

on the east, finally falling into the Dárgáutí at Píparíá after a course of about 25 miles. Its bed is pebbly in the hills, and sandy in the plains; *kankar* is largely quarried. In the rains, boats of 100 *maunds* burthen can ply up to the foot of the hills, where extensive lime quarries are worked.

The Korá or Koherá rises in Bamhán Duárá on the plateau, about 8 miles south of Cháinpur, being fed from a spring under a *jhámun* tree. It flows in a northerly direction for about 18 miles, until it joins the Súrá at a village called Nímí. It is not navigable for boats of any size.

The Gonhuá is also a small hill-stream, not navigable for boats of any size in the plains. Its source is a spring near the village of Ismailpur, about 6 miles west of Cháinpur. After flowing in a north-eastern direction, it falls into the Dargáutí a little south of the suspension bridge on the Grand Trunk Road, near the police station of Dargáutí.

Fisheries.—The fish found in the Són are much superior to those of the Ganges, and are largely consumed by all who can afford to buy them. The Government fisheries in the Són were farmed out in 1871 at an annual rent of £85. The prevailing custom on this river is for the proprietors of the fisheries to send for the fishermen and share the produce with them, as the pools are not permanent; but in *parganá* Baraón, where the pools are deep, owing to the proximity of the Ganges, the *zamíndárs* lease the fisheries. The small channels between the Són and Ganges form the best fisheries in the District. The main stream of the Ganges is divided into blocks of various lengths, one of which is allotted to each District on the banks. The Sháhábád block extends from Chausá *thánd* to the mouth of the Ghagrá; the Sáran block from this last point to the mouth of the Són. The Government fisheries on the Ganges were leased for £55 in the year 1870-71. No close season is observed, and shoals of fish are captured on their way up the little watercourses to spawn. No fish is dried or salted for exportation.

Mr. Eyre, in his Administration Report for 1871-72, gives the following list of thirty fishes, which he says is complete for the Sásserám Subdivision. With scales—*Rohu, naini, kagar, mai, bhákur, gájol, sáoli, garái, pothyá, chaluá, margái, pathuás, belaundá, basai, bográ, pothár, chhótá.* Without scales—*Singhárá, hilsá, arwárí, ritha, bachwá, kánál, josá, tengrá, gochtá, báim, gainchí, baumás,* and eels.

LONG-STEMMED RICE.—*Boro* rice is grown on the banks and beds of shallow and receding rivers, in swamps, and also upon land which is under water for the greater part of the year. This crop is sown in nurseries in October, and transplanted in February.

MARSH PRODUCTS.—In Sháhábád there are few marshes; the only one deserving mention is the Bhojpúr *jhil*, situated a little to the north of Dumráon, in which is found a reed used for making mats.

THE LINES OF DRAINAGE are determined by the courses of the various rivers. The country slopes gradually away from the south-east corner towards the west and north, with an average fall northwards of 3 feet per mile, intersected by ridges along the top of which the Són Canals have been aligned. This fall would be so rapid as to render the cultivation of the rainy-season crops almost impossible, if the *rayats* did not impound the water, by digging shallow trenches across the valleys and throwing the earth upon the lower sides, thus producing a series of long shallow tanks. Where the ridges fall away rapidly, not only forwards but laterally, as occurs near the banks of the Són and Káo, and also in the centre of the Jagdispur estate, this process of embanking is impossible.

CANALS.—THE SÓN PROJECT.—The project of irrigating Sháhábád District by a comprehensive scheme of canals, which should also be navigable, dates from 1855, when Colonel Dickens proposed the construction of canals from Chunár westwards to Patná—a project subsequently extended to Mirzápur in the one direction, and to Monghyr in the other. But the final orders, issued by the Government of India in 1871, decided that the original scheme was to be adhered to; and at present, it is an open question whether the Main Western Canal will be extended westwards even as far as Chunár.

THE ANICUT OR WEIR.—Active operations were commenced in 1869, by the construction of an *anicut* at Dehrí-on-Són, about half-a-mile south of the causeway which carries the Grand Trunk Road from Bárún to Dehrí. This weir is 12,500 feet long, by 120 broad, and 8 feet above the normal level of the river-bed. The method adopted in its construction was as follows:—The foundations were formed by large hollow blocks 16 feet long, 15 broad, and 10 deep, with 15-inch walls, leaving a space from which sand was excavated by means of Fouracres' excavators. The blocks were thus gradually sunk, an average period of three days being necessary to complete the process for each. On the wells thus formed, two massive walls of

masonry were built. The upper or main wall is 8 feet high, the rear wall only 5½. The space between the walls, as well as the rear apron, was filled with rubble stones, the upper surface of which is packed, with an inclination of 1 in 12, with massive blocks of stone. On the up-stream side of the higher wall the inclination is 1 in 3, the stone employed being smaller than below. The *anicut* will practically be finished at a total cost of £149,141.

To provide for superfluous river water not required for irrigation, the weir is pierced by three sets of sluices, each containing twenty-two vents of 20½ feet span, which can be opened and shut as occasion requires. These sets of sluices are placed at each end and in the centre of the weir, so as to obviate by their scouring action during floods (when they are always left open) the danger of the river silting up at either bank, where the canals branch off. A serious difficulty arose, however, in providing means for opening and shutting these sluice-gates, in face of the enormous pressure brought to bear on them. This pressure, when the water is at rest, amounts to about thirty tons on each gate; but when the water is in motion, this figure must be multiplied by the velocity in feet per second of the stream, a process which brings the total pressure on each gate up to 600 tons. Mr. Fouracres, Executive Engineer in charge of the Dehrí workshops, devised a system of shutters, by which the opening and shutting are effected almost instantaneously. Each vent or opening is provided with two gates or shutters, the rear one of which has its centre of pressure so adjusted that, when the water rises above 8 feet, it tumbles over and lies flat on a bed cut out in the stone. At this time the front gate also lies flat on the floor, to which it is secured by pins. The water thus passes through without any interruption. When it is desired to dam up the water, the pin, which holds the front gate down is slipped out and the gate starts upwards. Whenever the water gets under, the gate rises immediately, and would come up so quickly, that it would be broken in atoms; to provide against this contingency, each gate is supported by iron tubular backstays, into which piston-rods are fitted, and which are pierced with two or three small holes, through which the water enters, when the shutter is flat on the floor, and the piston at the far end. As the gate rises, the piston enters the cylinder, and slowly forces the water out from the small holes already alluded to, so that the enormous pressure on the gate is almost completely neutralised, and the gate quietly slips into a perpendicular position. The water which was behind now

runs off, and the rear gate is lifted into its first position, a valve in the front gate opened, the water rushes in till it fills the space between, and the front gate is once more pushed down and secured as before.

THE CANALS.—The Main Western Canal, starting from the head-works at Dehrí, has to carry, up to the fifth mile where the Arrah Canal branches off, 4511 cubic feet of water per second, to irrigate 1,200,000 acres (only 600,000 of which will require simultaneous irrigation). The dimensions at starting are :—Breadth at base, 180 feet; depth of water in full supply, 9 feet; fall per mile, 6 inches. The Arrah Canal takes off 1616 cubic feet of water per second, which leaves 2895 cubic feet up to the twelfth mile, where the Baxár and Chausá Canals leave, abstracting a further 1260 cubic feet per second. The dimensions are here reduced to 124 feet at the base, the other particulars remaining as before. In aligning the Main Western Canal, the great object was to escape the heavy cutting 30 feet deep at Dehrí, and carry the water along the ridges of the country. It curves round in a northerly direction to the head-works of the Arrah Canal, then bends to the west, crossing the Káo over a syphon aqueduct at Bihiyá, and finally stops on the Grand Trunk Road, two miles west of Sásserám. The extension of this canal to Chunár is still under consideration. Its cost for the first 21½ miles has averaged £5600 per mile; while the three miles of cutting at the head-works cost as much as £12,500 per mile.

The Arrah Canal, which branches off at the fifth mile of the Main Western Canal, curves back towards the Són, a course it follows to the thirtieth mile, where it strikes nearly due north, and running on a natural ridge, passes Arrah, and finally falls into the Gangí *nadí*, by which it will communicate with the Ganges. The canal is sixty miles long, from Dehrí to where it enters the *nadí*, but ten miles more have to be traversed before its waters reach the Ganges. It is designed both for irrigation and navigation. To overcome the fall of 180 feet between Dehrí and the Ganges, thirteen locks have been constructed, two of which are double; these overcome 160½ feet, leaving 19½ feet for the slope in the bed. For the first fifteen miles from Dehrí, the canal is 86 feet wide at the base; at the twenty-sixth mile (owing to a diminished supply of water being required), its breadth is reduced to 57 feet; and at the thirty-second mile, still further to 47 feet, the minimum breadth considered to be compatible with navigation. This canal,

with its two branches, the Bihiyá and Dumráon Canals, commands an area of 441,500 acres, half of which is assumed as being under *rabí* or cold-weather crops, and half under *kharíf* or rainy-season crops. The requirements of water are taken at one cubic foot per second for each 133 acres. The duty of the water for irrigating purposes is arrived at in this way. The irrigable square mile is considered to contain 250 acres, 140 being deducted for roads, tanks, village sites, &c., and the remaining 250 as not requiring simultaneous irrigation. As 1 acre of rice requires 27 cubic feet of water per hour, or ·0075 cubic feet per second, a square mile of 250 acres requires 1·88 cubic feet per second. The canal itself has four principal distributaries, exclusive of the Bihiyá and Dumráon Branch Canals. The Bihiyá Canal, 30½ miles long, branches off at the twenty-sixth mile, and has seven distributaries. The Dumráon Canal, 40½ miles long, which leaves the Main Canal at the seventeenth mile, has twelve. These, again, have small cuts leading in all directions, to convey the water over the fields.

The Baxár and Chausá Canals leave the Main Western Canal at the twelfth mile, and abstract 1260 cubic feet per second. The Baxár Canal is also designed for navigation; the minimum width is 47 feet at the base, and 75 feet on the water-line, with a depth of 7 feet, and side slopes of 2 to 1. Its direction is generally north to the twenty-ninth mile of the Thorá *nadí*, and thence to the Ganges at Baxár. Together with its branches, it commands the country between the Káo and the Dunautí on the west, which is stated to be much in want of irrigation. Of the 1260 cubic feet of water required per second, 715 are carried by the Baxár Canal, and 545 by the Chausá Canal. The area commanded by these two canals is 309,500 acres, half of which is assumed to be under *rabí* crops, and half under *kharíf*. The total fall from the bed of the canal at the off-take to the lower sill of the terminal lock is 158·73 feet, of which 153·73 feet are overcome by twelve locks, two of which are double. The total length is forty-five miles, the Chausá branch being an additional forty miles.

As a rule, the canals run in such a way that they do not cross the natural drainage channels of the country; but where this is not so, syphons have been provided, which allow the water to pass under the canal unhindered. The most extensive work of this description is the Káo syphon, which conveys the waters of that stream under the Main Western Canal. The locks are all constructed on the same plan, being 150 feet long and 20 broad inside the chamber at the level of the

flooring, with a lift of from 10 to 14 feet. A waste weir is necessarily added to each, to maintain a minimum depth of 5 feet on the sill of the preceding lock. Cast-iron grooved brackets are fitted to regulate the supply, or, if necessary, to impound the water for navigation. Over each weir and tail-bay a light girder bridge has been made; and in addition to these, there are bridges every three or four miles, besides ferries at the more important villages.

As regards the cost, it is impossible at present to give any trustworthy estimate of what it may amount to, as many works are yet incomplete. The revised estimates of January 1875 are as follow:—Main Western Canal, £150,075; Arrah Canal, £219,086; Head-works, £251,288; Baxár Canal, £185,621; total, £807,070. As far as construction has gone, the cost of the Arrah Canal, exclusive of tools, plant, and maintenance, is £3285, 14s. per mile; while the estimates of the Baxár Canal, exclusive of the same items, are £3669, 12s. per mile. Among the above items, part of the cost of the head-works should be debited to the Districts of Gayá and Patná, where canals have also been constructed.

There can be little doubt that these canals have conferred upon Sháhábád an entire immunity from future famines. As far as the Són readings have gone, they show that a minimum supply of 3000 cubic feet per second can be depended upon up to the 15th of January; and this would suffice to irrigate 480,000 acres. But many of the cold-weather crops will have been completely irrigated before this date, so that the amount of water required decreases equally with the volume of the stream. Thus, peas, which occupy a very large area, generally receive their last watering about Christmas, when the supply is 3500 cubic feet per second. Generally speaking, three waterings are required for the cold-weather crops—one early in November, one in December, and one in the middle of January. After February the supply of water decreases very rapidly; and though, in exceptional years of high floods, irrigation might be carried on up to March and April for sugar-cane and indigo, these crops can only be occasionally watered or drenched in an ordinary year.

Jungle Products.—The following list of jungle products has been condensed from Mr. Eyre's Report on the Bánskatí *mahál*, and other papers.

These products are almost entirely confined to the Kaimúr plateau in the south of the District. With the exception of the Bánskatí *mahál*, they afford no revenue to Government, but are the property

of the *zamíndárs* of the hills. The principal sources of revenue are the profits derived from the sale of wood, and the grazing tax. Herds of cattle are annually driven up the hills in charge of Ahírs, to graze on the upland pasturage. Each animal pays a tax of 4 annas (6d.) for the season. The revenue derived from the sale of wood is probably much larger. There is no system of forest conservancy, and the forests are consequently denuded of their best timber, more especially on the slopes of the hills. The clearing of bamboos and trees loosens the soil, deprives it of shade, and allows it to be washed away by the violent hill-rains. In February and March, fires are very common, which do much damage to young trees, and to those which are not perfectly sound, but have a fissure or a dry branch near the ground. In addition to the wood thus burnt and taken away for sale, Mr. Eyre calculates that about 250,000 *maunds*, or 9151 tons, are annually burnt for the making of lime; but this estimate is said to be excessive. An officer of the Forest Department visited the plateau in January 1872, and submitted a report on the forests. The result was disappointing; not one tree was met with from which a 20-foot beam could be cut, and it would be difficult to obtain one of 15 feet. The height and girth of most trees were small, while a straight trunk was almost unknown. The only remains of what could properly be termed a forest are on the banks of the Karamnássa, where a number of contorted old stumps of considerable girth were found, but they gave little or no promise of future development. It is known, however, that there are fairly good forests of *sál*, which only require easy communications to make them of considerable value. The following is a list of the principal woods, &c., found in the hills:—

(1.) *Khayer* (Acacia catechu) is a small but erect tree, which bears a rounded head of prickly branches. The wood is yellow, with a brick-red heart. It is from this tree that *kath* (the cutch of commerce or *Terra japonica*) is prepared. After it has been extracted from the unripe pods and the dried chips of the inner wood, it is boiled in earthen pots and strained off into wooden troughs. It is used in dyeing cloth, and in increasing the adhesiveness of plaster; in conjunction with certain oils, it is applied to beams, &c., to preserve them from the ravages of white ants. It contains a good deal of tannin, and is therefore much used as an astringent. The wood is less hard and durable than that of other species of Acacia. The *kath* is collected by Kharádhís, who live in the forests lying along the

hills. From 30 to 40 *maunds* are annually made, the Kharádhi receiving R. 1 for each *tongá* or bullock-load of 4 *maunds*, which the dealer sells in the plains at the rate of Rs. 10. per *maund*, or 27s. 4d. a hundredweight. (2.) *Palás* (Butea frondosa) is chiefly valued because the lac insect deposits its eggs on the leaves. When the wood is cut, a red juice exudes, which is used in dyeing. The natives of the North-Western Provinces use it in tanning leather. A strong rope is also made from the inner bark. The flowers are yellow, the bright orange-red petals forming a strong contrast with the black calyx. (3.) *Amaltás* (Cathartocarpus fistula) is a tree of medium size, with long, pendulous racemes. A mucilaginous pulp which surrounds the seeds is considered a valuable laxative; it is compounded with sugar and gum, which are powdered and mixed with tobacco. The wood is close grained, and when of sufficient size, is used for the spars of boats and ploughs. The bark is useful in tanning. (4.) *Dhau* (Conocarpus latifolius) is a tree producing good timber; when of a chocolate colour, it is said to be very durable in the centre. Natives consider it superior to every wood, except teak, for house and shipbuilding purposes. The young leaves are used in tanning. (5.) *Kusa* grass (Poa cynosurioides) produces a fragrant oil, known as the grass-oil of Nimaur. It has an aromatic taste, sufficiently powerful to scent the milk of the cows which eat it. (6.) *Mahwal* (Bauhinia vahlii) is a creeper which climbs to a great height. The large leaves, which are a foot in diameter, are sold for plates and packages; the ripe seeds are eaten raw; while from the bark, which is first boiled and then beaten, rope is made equal to the best *san* hemp. (7.) *Hará* (Terminalia chebula). The outer coat of the nut, when mixed with sulphate of iron, makes a good ink. Galls are found on the leaves. The fruit is very astringent, and is largely used in arts and manufactures. The unripe dried fruit is the Indian or black myrobolan of commerce. The nuts, which are gathered in January or February, are exported to the extent of 8000 *maunds*, valued at £1200, principally to Patná and Benáres. They are largely used in curing leather, and as a medicine. (8.) *Mahuá* (Bassia latifolia). The wood is hard and durable, and is especially suited for the naves of wheels. The well-known *mahuá* spirit is distilled from the sweet flowers, which are also dried and largely used for food. (9.) *Simul* (Bombax malabaricum) is the red cotton-tree. The wood is soft and spongy, the cotton of the pods is used for stuffing various articles. (10.) *Salai*

(Boswellia thurifera) yields a good timber, and also the incense usually burnt in churches. (11.) *Pír chernji* (Buchania latifolia) is a tree generally about 30 feet high, producing a wood useful for most purposes. The kernels of the nuts are often used in confectionery as a substitute for almonds, or roasted and eaten with milk. The bark is used for tanning, while an oil of a pale straw colour is extracted from the seed. (12.) *Kusum* (Schleichera trijuga), a tree generally 20 feet high, is not common. The bark is astringent, the wood hard and durable, and much used in old sugar-mills. (13.) *Sakhwá* (Shorea robusta), the well-known *sál* tree, is common on the plateau, but rare on the slopes. The wood is too well known to require description. Mr. M'Namara, who was deputed to examine the *sál* forests in the hills, noticed that the trees on the Karamnássa were especially promising, but have no value until they can be carted away. It is a curious circumstance that they are only found on one bank of the river. (14.) *Asan* (Terminalia tomentosa) is a tree on whose leaves the *tasar* silkworms feed. The wood is valuable, and well suited for shafts of carriages; the fibre is long; while the astringent bark is used for dyeing wood black. (15.) *Bans* or bamboo (Bambusa arundinacea) is perhaps the most important product of the jungle tracts. About 4,000,000 are annually floated down the Són in rafts, while 500,000 more are exported by road. (16.) *Sábrí* is a long and stout grass, which is made into a stout twine, useful for roofing purposes. (17.) *Tend* (Diospiros melanoxylon) yields a superior kind of ebony. The white outside wood decays and leaves the ebony intact. It is commonly met with on the plateau and the slopes. (18.) *Aungra* (Emblica officinalis). The bark is astringent, and used for tanning purposes; the wood is hard and durable; the fruit is pickled and preserved. (19.) *Bar* (Ficus Indica) produces a soft wood, used only for the poles of *pálkís* or palanqueens. (20.) *Nagrábu* (Hemidesmus Indica). The root is much used by natives, and possesses peculiar diuretic properties. (21.) *Kadam* (Nauclea cadamba) is a large ornamental tree, producing a yellow wood used for furniture. It is light and durable, and is also made into combs. (22.) *Arjun* (Pentaptera arjuna) is a tree about 50 feet high, which yields an excellent timber; rope is made from the fibre of the inner bark. (23.) *Sale gond* is a resin yielded by the *sál* tree. It is also known as *sale lapsa*, and is partially collected for export. At Chandalgarh, where it is called *birozá*, it is commonly sold as a medicine.

When first drawn from the incision in the tree, it is a viscid substance of a clear greenish colour, and of the consistence of turpentine. If allowed to dry before being collected, it forms hard diaphanous masses or tears; but it loses most of the odour which it had in its moist state, which is more agreeable than that of turpentine from pines. (24.) *Chití* is a variety of hemp, which, according to the Deputy Collector of Bhabhuá, excels the ordinary *san* and jute. (25.) *Bagai* is a species of grass, from which ropes are largely made. It is also used for thatching.

Stick lac is collected every year to the extent of about 20 *maunds* by Kharwárs. It is not artificially cultivated, but is worked up into bracelets, and is also used as a dye.

Beeswax is collected from the giddy heights north of the Bahiá waterfall. The hill men climb down the precipices by ropes, which are often 200 feet long, and smoke the bees out.

MINERALS, with the exception of *kankar*, are only found in the south of the District, in the Sásserám and Bhabhúa Subdivisions. *Kankar* is found in most parts of the plains, especially in the beds of rivers and along the banks of the Són. Where the nodules are large, it is used for repairing roads; but where small, it is generally burnt for lime.

The Kaimur hills consist almost entirely of red sandstone, overlying non-fossiliferous limestone. The former is largely used in building, for which, on account of its durability, it is admirably adapted. As instances of this quality, it may be mentioned that the works erected of this stone by Sher Sháh and his family, now more than three centuries old, do not show the slightest traces of decay; and there are inscriptions nine hundred years old equally unaffected. Sandstone is largely quarried at Dhodhand on the Sásserám-Tilothú Road, and at Karaundíá on the Grand Trunk Road, by the Irrigation Department. A tramway has been laid down between Dehrí and the former place, to convey stone to the head-works of the Són Canals, where it is utilised in forming the *anicut* and also in various locks and other works along the canals. Dr. Buchanan-Hamilton says it is harder than the best freestone. The grain is very small; and the large masses when broken have a strongly marked conchoidal fracture. Slabs about three inches thick are quarried for hand-mills; but they are not easily found, owing to the variations in the thickness of the strata. In a small hill called Pateswar, and in a detached ridge to the south of it, the strata are of much more uniform

thickness, and break off square beneath the hammer, so that walls built from them have a neat and finished appearance. The colour of the stone varies from red to white, but is generally of a brownish tint. When Dr. Buchanan-Hamilton visited these hills in the beginning of the present century, the stone was principally used for the mortars of sugar-mills, for millstones, for potters' wheels, and for curry-stones; but the construction of the Són Canals has created a great demand for building blocks, especially those of large size.

At Totalá Kund there is a high waterfall, where the different strata are clearly defined. Here the sandstone gradually passes into a hornstone of a dark grey colour, full of black granular mica, such as abounds in the former.

In the channel of Gupteswarí, which is situated in a deep recess behind Shergarh, there are many silicious stones, among which Dr. Buchanan-Hamilton found a piece of colourless rock crystal.

West from Tilothu, a kind of slate or very thin flag about three-quarters of an inch thick is found.

Limestone is found in large quantities at the bottom of the precipices, which surround the table land and its detached ridges; in the deep glens behind Shergarh, and in the bed of the Karamnássa. At present, there are about eighty lime kilns, running in a line along the east bank of the plateau, from the village of Badokrá on the north to Baraichá on the south. The burners pay a royalty to the *zamíndárs* of Rs. 2 per 100 *maunds* quarried, or 6½d. a ton. The most common kind, called *gatí*, is a very compact limestone, the grains of which are perfectly impalpable, and the fracture conchoidal. It is of a very dark grey or even blackish colour, resembling hornstone; but in some cases it contains white veins of a crystallised character. It burns into a very good white lime, which is largely used by the Irrigation Authorities, and is also exported to Patná and Tirhut. A second kind consists of whitish opaque crystals, full of rents and holes in the surface. This has been pronounced to be Indian alabaster. A third species is a calcareous tufa, usually met with in the form of nodules in the plains, but as a breccia in the hills. A fourth variety, called *asurkar*, is a very porous, irregular, brownish stone, with the appearance of having been deposited as a moss. It makes a very good lime. Fifthly, there is a sort of stalactite formed in the roofs of caves. And finally, a stony marl called *khárí matí*, which strongly resembles the indurated clays of that name in Bhágalpur; on the application of nitric acid, it effervesces strongly.

It is principally found in the few highest feet of rock about Rohtásgarh and Sásserám, where it consists of a white or yellowish friable material. The bed where it occurs is flaggy; and in places, the lateral transition of the same layer from the ordinary limestone may be traced, so that the former is clearly due to the alteration of the limestone. A variety of rock, often called chalk, found in the same neighbourhood, is employed in making soda-water.

The Irrigation Department quarry limestone at Dhodand. Near Murlí, not far from Akbarpur, there is a small hill, which is an entire rock of limestone, three-quarters of a mile long and 200 feet high. The mass of the hill consists of limestone in thin strata, nearly horizontal, except where they dip towards the west. The colours vary from white to red and ashy, shading off into grey and black. Another much wrought quarry is on the bank of the stream which emerges from Totalá Kund, before it escapes from the glen. The limestone is found on the abrupt bank, disposed in parallel layers, dipping towards the west at an angle of about 40°. About a mile to the north of this glen is another quarry containing excellent limestone. It is situated under a quarry of millstone called *sarái*, and was worked from shafts in the early part of the present century, as recorded by Dr. Buchanan-Hamilton. On the small hill near Saráiyá, north from the tableland, are quarries of compact limestone, both on the north and south faces. On the latter, and in a narrow pass between it and an adjacent ridge, is a quarry of the marl already described as *khárí matí*. The colour is very white.

Alum, slate, and martial pyrites are also found; they are all confounded by the natives under the general name of *kásis*, as they produce a very impure sulphate of iron, much mixed with earth. The best mine is situated in one of the branches of the great glen, called the Kariyárí, or Kasisiya Kho, which lies at the foot of a lofty waterfall, where the various strata are well displayed. The ore is found beneath the sandstone and indurated potstone, running round the head of the recess. It is of two kinds—one of a schistose nature, which becomes covered with a yellow efflorescence consisting partly of sulphur, when exposed to the air. The other is a very heavy sulphate of iron, in small, irregular masses, thickly imbedded in a black, fine-grained substance, probably of a similar nature to schistose ore. Its surface is covered with a beautiful white or bluish saline crust.

About five miles from the mouth of the great recess called

Kariyárí, there is another mine in a glen called Amjhar. At the entrance is a small detached peak, composed partly of a compact limestone. The mine is situated in a smaller recess named Telkap, which opens out from the larger. The ore is of the same character as that found in the Kasisiya Kho. The natives say these mines were first opened by a European named Phogal (*sic*), who had settled in these parts as an indigo planter. The remains of a factory, where sulphate of iron was manufactured, are still to be seen at the foot of the hills near Tilothu. None of these mines, however, are now worked.

FERÆ NATURÆ.—The wild animals of Sháhábád District are only met with in the hilly portion to the south. Tigers and bears are there numerous; the former being often met with in the gorges, which pierce the plateau in all directions. Leopards, viverrine cats, and the wild dog or *koá* also abound. The last animal is thus described by Dr. Buchanan-Hamilton:—"In its manners it more resembles the domestic dog than any other species of the canine tribe; but in its external appearance, both shape and colour, it comes nearer to the European fox. It is, however, larger, and the end of the tail is bent down like that of the wolf. It may be distinguished from other kindred animals by having a compressed tail, in which respect it resembles the hunting leopard." These animals hunt in packs, and do much damage, especially to game. Of deer, there are five or six varieties. The *sámbhar* is chiefly found in the gorges of the table-land. The axis, or spotted deer, is met with on the plains. The porcine, or hog deer, inhabits the long grass on the edge of woods. The *nilgái* (blue cow), the Antelope Picta of naturalists, is only seen on the tableland. The females are of a reddish colour, the males of a dark blue tint, approaching to black. The other animals include the wild boar, hyæna, jackal, fox, and hare.

The true fish-eating crocodile (Gavialis Gangeticus), which is sometimes 20 feet long, is found in the larger rivers. It has a long and slender snout, and feeds principally on fish. The common crocodile is frequently seen. It often attacks human beings. A list of fishes has been already given (*ante* p. 167) under the heading "Fisheries."

Of game-birds, the barred-headed goose (Anser Indicus) is very common. The black-backed goose (Sarkidornis Melanotus) and the grey goose (Anser cinereus) are also to be found. The former is very rare in Lower Bengal; and the latter is seldom seen south of

Central India, but is a common visitor in the north. Of wild ducks, the most remarkable is the *sháh murghábí*, or sheldrake, which is greatly esteemed. The ordinary wild ducks are the pintail, the *gadwál*, the *lál sír*, pink-headed duck, or the spotted-billed duck, the white-eyed duck, the tufted duck, the red-headed duck, the shoveller and the *bráhminí* duck. There are, in addition, the whistling teal, the common teal, the blue-winged and canvas-backed teal. Of the remaining game-birds, may be mentioned the black and grey curlew; partridges, grey, black, and double-spurred; peafowl, field and bush quail; jungle-fowl, snipe, golden and common plover. Other birds include coots, divers, terns, doves of various kinds, blue and green pigeons, paddy-birds, and waders of many kinds; *síras*, hornbills, pelicans, adjutants, goshawk, falcons, gulls; golden oriels, pewits, *koel*, kingfishers; woodpeckers, jays, water-wagtails, larks of all kinds, hoopoes, horned owls, screech owls, *bulbul*, *shámá*, *bayah*, *mainá*, parrots, and parroquets.

No rewards are paid for snake-killing. The deaths from snake-bites were returned at thirty in 1870, and thirty-two in 1871. During the past three years fifteen deaths have been reported from wild beasts, while Rs. 60 has been paid as rewards for their destruction during the same period.

Population—Early Estimates.—Sháhábád was one of the Districts statistically surveyed by Dr. Buchanan-Hamilton in the beginning of the present century, when the boundaries were, probably, much the same as at present. He made the area to be 4087 square miles, with a population of 1,419,520 souls, giving an average density of 347 to the square mile. In 1849, Mr. W. Travers compiled a return based upon the Survey of 1844–46; the area was 4404 square miles, and the population 1,602,274, or 364 per square mile.

The Census of 1872 was taken on 25th January, as in the rest of the Patná Division; and both as to the agency employed and the general accuracy of the results, the remarks quoted from the Census Report in the Statistical Account of Gayá (*ante*, p. 29), apply equally to this District. The enumeration disclosed a total population of 1,723,974 persons, living in 275,041 houses, and 5110 villages. The area was taken at 4385 square miles, showing (according to the calculations of the Census officers) the average density of the population to be 393 persons per square mile; the average population of each village, 337; and the average number of inmates per house, 6·3. "The *thánás* along the Ganges are the most densely

populated, there being from 600 to 700 persons to the square mile. South of these comes a row of *thánás*, corresponding to those on the other side of the Són in Patná and Gayá Districts, with a population of between 400 and 500 to the square mile. Further south the population becomes yet thinner, till in the *tháná* of Sásserám, which is over 1000 square miles in extent, we find no more than 169 to the square mile. In this and in the neighbouring *tháná* of Bhabuá there is much hilly uncultivated land."

The table on the following page shows the distribution of the population, arranged according to Subdivisions and *thánás* or police circles. The averages have been taken from the Census Report.

Population Classified according to Sex, Religion, and Age. —The total population of Sháhábád District consisted in 1872 of 1,723,974 persons, viz., 835,374 males, and 888,600 females; proportion of males in the total population, 48·5 per cent. Classified according to age, the Census Returns give the following results: — Hindus, under twelve years of age, males 288,363, and females 251,888; above twelve years of age, males 484,560, and females 565,832; total Hindus of all ages, males 772,923, and females 817,720; grand total, 1,590,643, or 92·2 per cent. of the total District population. Muhammadans, under twelve years of age, males 24,275, and females 21,315; above twelve years, males 37,785, and females 49,296; total Muhammadans of all ages, males 62,060, and females 70,611; grand total, 132,671, or 7·6 per cent. of the total District population. Christians, under twelve years of age, males 62, and females 58; above twelve years, males 227, and females 114; total Christians of all ages, males 289, and females 172; grand total, 461. Other denominations, under twelve years of age, males 17, and females 15; above twelve years, males 85, and females 82; total of all ages, males 102, and females 97; grand total, 199. Population of all religions, under twelve years of age, males 312,717, and females 273,276; above twelve years of age, males 522,657, and females 615,324; total population of all ages, males 835,374, and females 888,600; grand total, 1,723,974.

The percentage of children not exceeding twelve years of age in the population of different religions is as follows:—Hindus, proportion of male children 18·1 per cent., and of female children 15·8 per cent.; total proportion of both sexes 33·9 per cent. of the total Hindu population. Muhammadans, proportion of male children

[*Sentence continued on page* 183.]

ABSTRACT OF THE POPULATION, AREA, &c., OF EACH SUBDIVISION AND POLICE CIRCLE (THÁNÁ), IN SHÁHÁBÁD DISTRICT, 1872.

Subdivision.	Thánà or Police Circle.	Area in square miles.	Number of villages, mauzás, or townships.	Number of houses.	Total population.	Averages according to the Census Officers.				
						Persons per square mile.	Villages, mauzás, or townships per square mile.	Persons per village, mauzá, or township.	Houses per square mile.	Persons per house.
ARRAH, . . .	Arrah	656	585	46,752	291,438	705	1·42	498	112	6·2
	Belautí		348	26,508	170,928			491		6·4
	Píru	309	421	24,224	152,614	494	1·36	363	78	6·3
	Subdivisional total	965	1,354	97,484	614,980	637	1·40	454	101	6·3
BAXÁR, . . .	Baxár	425	210	19,478	115,510	673	1·20	550	108	5·9
	Dumráon		301	26,489	170,329			566		6·4
	Chausá	201	270	14,090	85,200	423	1·34	316	70	6·0
	Subdivisional total	626	781	60,057	371,039	593	1·25	475	96	6·2
SÁSSERÁM, . .	Dhangáon	392	558	21,642	151,469	386	1·42	271	55	7·0
	Nonkhá	322	474	17,481	116,065	360	1·47	245	54	6·6
	Sásserám	1,043	636	26,858	176,169	169	·61	277	26	6·6
	Subdivisional total	1,757	1,668	65,981	443,703	253	·95	266	38	6·7
BHABUÁ, . .	Bhabuá with Chánd	788	924	37,373	200,354	254	1·20	219	47	5·4
	Rámgarh	249	383	14,146	93,898	377	1·54	245	57	6·6
	Subdivisional total	1,037	1,307	51,519	294,252	284	1·26	225	49	5·7
	DISTRICT TOTAL	4,385	5,110	275,041	1,723,974	393	1·16	337	63	6·3

[*Sentence continued from page* 181.]

18·3 per cent., and of female children 16·0 per cent.; proportion of children of both sexes 34·3 per cent. of the total Muhammadan population. Christians, proportion of male children 13·5 per cent., and of female children 12·6 per cent.; proportion of children of both sexes 26·1 per cent. of the total Christian population. Other denominations, proportion of male children 8·6 per cent., and of female children 7·5 per cent.; proportion of children of both sexes 16·1 per cent. of the total "other" population. Population of all religions:—Proportion of male children 18·2 per cent., and of female children 15·8 per cent.; proportion of children of both sexes 34·0 per cent. of the total District population. As in almost every other District of Bengal, the Census Returns show a small proportion of female as compared with male children; while in the case of persons above twelve years of age, there is an excessive proportion of females to males. This is probably owing to the fact that girls are considered to arrive at womanhood at an earlier age than boys attain manhood; and many were consequently entered as adults, while boys of the same age were returned as children. The proportion of the sexes of all ages, namely, males 48·5 per cent., and females 51·5 per cent., is probably correct.

INFIRM POPULATION.—The number and proportion of insanes and of persons afflicted with certain other infirmities in Sháhábád District, is returned in the Census Report as follows:—Insanes, males 71, and females 7; total, 78, or ·0045 per cent. of the total population. Idiots, males 41, and females 21; total, 62, or ·0036 per cent. of the population. Deaf and dumb, males 713, and females 197; total, 910, or ·0528 per cent. of the population. Blind, males 1945, and females 769; total, 2714, or ·1574 per cent. of the population. Lepers, males 985, and females 60; total, 1045, or ·0511 per cent. of the population. The total number of male infirms amounts to 3755, or ·4494 per cent. of the total male population; while the number of female infirms is only 1054, or ·1186 per cent. of the total female population. The total number of infirms of both sexes is 4809, or ·2789 per cent. of the total population of the District.

The returns given in the District Census Compilation, showing the occupations of the people, are omitted, as they do not stand the test of statistical criticism.

ETHNICAL DIVISION OF THE PEOPLE.—The following list of the

entire population of Sháhábád, classified according to race or caste, is taken from the District Census Compilation, by Mr. Magrath. The Hindu castes will be reproduced on a subsequent page, but arranged in a different order, according to the rank which they hold in local esteem.

Name of Nationality, Tribe, or Caste.	
I.—Non-Asiatics.	
English,	157
Irish,	37
Scotch,	32
Welsh,	2
German,	2
Unspecified,	27
Total,	257
II.—Mixed Races.	
Eurasian,	137
III.—Asiatics.	
A.—Other than Natives of India and Burmah.	
Armenian,	9
B.—Natives of India and Burmah.	
1.—*Aboriginal Tribes.*	
Bhar,	5,679
Cheru,	373
Dhángar,	712
Kanjhar,	40
Kharwár,	5,673
Kol,	48
Nat,	720
Total,	13,245
2.—*Semi-Hinduised Aborigines.*	
Arákh and Baheliyá,	1,377
Bágdí,	2
Bárí,	4,609
Baurí,	334
Bhuiyá,	234
Bind,	21,383
Cháin,	360
Chamár,	91,777
Dom,	4,675
Dosádh,	77,927
Gangauntá,	272
Hárí,	22
Markande,	6
Mihtar, &c.,	3,281
Musáhar,	10,117
Pásí,	9,541
Rajwár,	4,451
Total,	230,368
3.—*Hindus.*	
(i.) Superior Castes.	
Bráhman,	198,631
Rájput,	185,652
Total,	384,283
(ii.)—Intermediate Castes.	
Bábhan,	72,038
Bhát,	7,101
Kathak,	161
Káyasth,	42,374
Kishanpachhi,	33
Total,	121,707
(iii.)—Trading Castes.	
Agarwálá,	1,069
Agrahrí,	1,181
Baniyá,	22,050
Barnawár,	96
Kasarwání,	2,806
Kasandhan, &c.,	547
Khatrí,	352
Mukerí,	12

Nauniyár,	1,160
Rástogí,	737
Rauniyár,	1,879
Sinduriya,	709
Total,	32,598

(iv.)—PASTORAL CASTES.

Garerí,	18,259
Goálá,	214,605
Ját,	366
Total,	233,230

(v.)—CASTES ENGAGED IN PREPARING COOKED FOOD.

Halwái,	4,552
Kándu,	52,601
Ganrár,	7,544
Total,	64,697

(vi.)—AGRICULTURAL CASTES.

Baruí and Támbulí,	7,189
Kámkar,	8,827
Koerí,	130,394
Kurmí,	58,540
Málí,	3,432
Others,	9
Total,	208,391

(vii.)—CASTES ENGAGED CHIEFLY IN PERSONAL SERVICE.

Dhánuk,	1,781
Dhobí,	14,568
Hajjám or Nápit,	25,808
Kahár,	43,227
Total,	85,384

(viii.)—ARTISAN CASTES.

Barhái (carpenter),	13,093
Darzí (tailor),	113
Kánsárí and Thatherá (brazier),	2,258
Kumbhár (potter),	18,931
Láherí (lac-worker),	243
Lohár (blacksmith),	27,959
Sonár (goldsmith),	14,997
Sunrí (distiller),	27,795
Telí (oilman),	41,440
Total,	146,829

(ix.)—WEAVER CASTES.

Dhuniyá,	26
Jugí and Patuá,	2,914
Tántí,	8,156
Tattamá,	1,057
Total,	12,153

(x.)—LABOURING CASTES.

Beldár,	9,003
Nuniyá,	13,183
Others,	7
Total,	22,193

(xi.)—CASTES ENGAGED IN SELLING FISH AND VEGETABLES.

Kewání,	87
Khatik,	179
Turáhá,	3,206
Total,	3,472

(xii.)—BOATING AND FISHING CASTES.

Bánpar,	41
Dhimar,	41
Gonrhí,	4,002
Keut,	706
Machuá,	21
Mállá,	15,267
Muriyárí,	6
Suráhiyá,	72
Tior,	242
Total,	20,398

(xiii.)—DANCER, MUSICIAN, BEGGAR, AND VAGABOND CASTES.

Gandharb,	173
Pawáriyá,	16
Rámjaní,	29
Total,	218

(xiv.)—Persons enumerated by Nationality only.	
Uriyá,	3
(xv.)—Persons of unknown or unspecified Castes,	5,264
Grand Total of Hindus,	1,340,820

4.—Persons of Hindu origin not recognising Castes.

Aghorí,	717
Atith,	3,454
Vaishnav,	1,070
Nánakshábí,	141
Sanyásí,	758
Shaiv,	210
Others,	59
Native Christians,	58
Total,	6,467

5.—Muhammadans.

Mughul,	357
Pathán,	7,585
Sayyid,	1,610
Shaikh,	13,207
Unspecified,	109,912
Total,	132,671
Total of Natives of India,	1,723,571
Total of Asiatics,	1,723,580
Grand Total	1,723,974

Immigration has been largely stimulated by the construction of the Són Canals, which necessitated the employment of both skilled and unskilled labourers. The former do not exist in any numbers in Sháhábád District; while the latter are certainly inferior to the coolies procured from Chutiá Nágpur and the North-Western Provinces. The immigrants generally begin to arrive after the end of the rains, and leave when the rainy season comes round again. Their wives and families often accompany them, forming small colonies along the canals, wherever work is in hand. As the work progresses, they move with it, leaving their straw or reed huts behind. Masons and stone-cutters come from Mirzápur, carpenters from Jaunpur and Benáres, while ordinary coolies flock from all the adjacent Districts. The Mirzápur Nuniyás are especially preferred, as they are a very superior class to their brethren in Sháhábád. They invariably insist on an advance before they commence work. According to figures supplied by the Irrigation Authorities, there was a daily average of 6809 imported labourers at work during the year 1874–75. The Executive-Engineer of the Baxár Subdivision returns, for his own section of the canal, the names of the Districts from which the labourers stated that they came, as follows:—Alláhábád, 675; Mirzápur, 480; Benáres, 437; Azímgarh, 248; Jaunpur, 362; Fáizábád, 1; Gházípur, 401; Pratápgarh, 5; Gorakhpur, 107; Patná, 123; total, 2839.

Emigration.—On this point Mr. Bayley, the Commissioner of the

Patná Division, remarks in his Administration Report for 1872–73: —"It may be said generally, that while labour-recruiters have no footing whatever in Tirhut and Champáran, they are active and successful in the Districts south of the Ganges and on the line of rail. . . . Of 877 emigrants registered in Sháhábád, 537 were strangers from a distance who had nothing to do with the District; from Baxár alone, out of 424 persons registered, only 40 were residents of the District."

From a register kept in the Collector's office, it seems that in 1866–67 there emigrated to the colonies 654 persons; in 1867–68, 328; in 1868–69, 1456; and in 1869–70, 1362. At the same time the following numbers went to Assam and Cachár:—In 1864–66, 3,901 persons; and from January to June 1866, 2673. The Collector remarks these emigrants were mostly low-caste Hindus, with very few Musalmáns.

The Protector of Emigrants has supplied me with the following figures, showing the number of emigrants to the colonies from the year 1869–70 to 1873–74, both inclusive.

To THE MAURITIUS.—In 1869–70—Hindu high caste, 45; low caste, 310; Musalmán, 64; total 419. In 187071 —Hindu high caste, 85; low caste, 326; Musalmán, 78; total, 489. In 1871–72 —Hindu high caste, 159; low caste, 455; Musalmán, 120; total, 734. In 1872–73—Hindu high caste, 197; low caste, 586; Musalmán, 128; total, 911. In 1873–74—Hindu high caste, 221; low caste, 748; Musalmán, 97; total, 1066. Total to the Mauritius—Hindu high caste, 707; low caste, 2425; Musalmán, 487. Grand total, 3619. Returned 8.

To DEMERARA.—In 1869–70—Hindu high caste, 153; low caste, 1051; Musalmán, 158; total, 1362. In 1870–71—Hindu high caste, 60; low caste, 230; Musalmán, 54; total, 344. In 1871–72 —Hindu high caste, 26; low caste, 64; Musalmán, 24; total, 114. In 1872–73—Hindu high caste, 34; low caste, 122; Musalmán, 23; total, 179. In 1873–74—Hindu high caste, 104; low caste, 164; Musalmán, 22; total, 290. Total to Demerara—Hindu high caste, 377; low caste, 1631; Musalmán, 281. Grand total, 2289. None returned.

To TRINIDAD.—In 1869–70—Hindu high caste, 67; low caste, 353; Musalmán, 37; total, 457. 1870–71—Hindu high caste, 54; low caste, 121; Musalmán, 39; total, 214. In 1871–72—Hindu high caste, 18; low caste, 46; Musalmán, 12; total, 76. In 1872–73

—Hindu high caste, 7; low caste, 31; Musalmán, 5; total 43. In 1873-74—Hindu high caste, 1; low caste, 22; Musalmán, none; total, 23. Total to Trinidad—Hindu high caste, 147; low caste, 573; Musalmán, 93. Grand total, 813. None returned.

To JAMAICA.—1869-70—Hindu high caste, 20; low caste, 156; Musalmán, 19; total, 195. In 1870-71—Hindu high caste, 22; low caste, 61; Musalmán, 52; total, 135. In 1871-72—Hindu high caste, 13; low caste, 46; Musalmán 3; total, 62. In 1872-73—Hindu high caste, 2; low caste, 1; Musalman, 2; total, 5. In 1873-74—Hindu high caste, 19; low caste, 129; Musalmán, 9; total, 157. Total to Jamaica—Hindu high caste, 76; low caste, 393; Musalmán, 85. Grand total, 554. None returned.

To SURINAM.—In 1872-73—Hindu high caste, 2; low caste, 8; total, 10. In 1873-74—Hindu high caste, 35; low caste, 101; Musalmán, 18; total, 154. Total to Surinam—Hindu high caste, 37; low caste, 109; Musalmán, 18. Grand total, 164. None returned.

To GRENADA.—In 1870-71—Hindu high caste, 7; low caste, 26; Musalmán, 1. Total to Grenada, 34. None returned.

To ST. VINCENT.—In 1869-70—Hindu high caste, 8; low caste, 51; Musalmán, 6; total, 65. In 1870-71—Hindu high caste, 5; low caste, 7; Musalmán, 3; total, 15. Total to St Vincent—Hindu high caste, 13; low caste, 58; Musalmán, 9. Grand total, 80. None returned.

To NEVIS.—In 1873-74—Hindu high caste, 0; low caste, 1. Total to Nevis, 1.

To FRENCH COLONIES.—In 1873-74—Hindu high caste, 28; low caste, 72; Musalmán, 19; total, 119. None returned.

ABORIGINAL TRIBES.—(1) CHERU, number 373, almost entirely in the Bhabuá Subdivision. According to Colonel Dalton, the Gangetic provinces were once, in all probability, occupied by a people speaking the Múnda or Kolarian language, of whom the Cherus were the last dominant tribe. Sir H. Elliot states that they were sometimes considered a branch of the Bhars. Through the whole of Behar, but especially in Sháhábád, there are many monuments attributed either to them or to the Kols; but as some of these are temples dedicated to idol-worship, it is impossible that they were erected by the latter. At Tilothu in the Sásserám Subdivision, there is a large image said to have been fashioned by them. Colonel Dalton concludes that the Kols alluded to were really Kharwárs, who were for long mixed up with, and subject

to, the Cherus. The two tribes certainly claim affinity, and have some customs in common. Their physical characteristics are high cheek-bones, small eyes obliquely set, with corresponding eyebrows, low, broad noses and large mouths, with protuberant lips. Dr. Buchanan-Hamilton says that the old Cherus claimed to be Nágbansís, and held a tradition of their origin similar to that adopted by the Chutiá Nágpur family. It is traditionally asserted that the whole District of Sháhábád formerly belonged to the Cherus. Dr. Buchanan-Hamilton supposes they were princes of the Sunak family, who flourished in the time of Gautama, about 500–600 B.C. They still create a *rájá* for every five or six houses, and invest him with a *tilak*. They were expelled from Sháhábád about 400–500 A.D. by the Siviras or Suars, according to some; by a tribe called Hariha, according to others. Both the Cherus and their conquerors, the Suars, are considered impure by the Bráhmans. It is evident from their temples that they were worshippers of Siva and of Hanumán. Whatever their position has been, they are now found in the meanest offices, lurking in the jungles with their cousins, the Kharwárs. They do not cultivate, but live by selling honey and firewood. Although they speak Hindí to outsiders, they are said to possess a secret language, unintelligible to Hindus. The Palámau Cherus, who till recently retained something of their old position and rank, invaded that country from Rohtás; and with the aid of Rájput chiefs, the ancestors of the Thákurins of Ranká and Cháinpur, drove out a Rájput Rájá of Palámau, and forced him to retire to Sargújá.

(2.) KHARWÁR, number 5673, principally found in the Bhabuá Subdivision. They themselves say that their original seat was Rohtás—so named from its having been the abode of Rohitáswa, son of King Harischandra, of the family of the Sun. They call themselves Surjyá-bansí, and wear the *paitá*, or caste string. Another tradition is that they are a mixed race, who originated during the time of Rájá Ben, who gave orders that all men might wed women of any caste or country; the Kharwárs being the offspring of the union of a Kshattriya father with a Bharní woman of aboriginal descent. In different places they have adopted the rules of Hindu purity in very different degrees. Colonel Dalton considers that their physiognomy shows them to be of pure Turanian descent, and not improbably connected with the Kiratis, who call themselves by a somewhat similar name, Kerawa, and who, like the Kharwárs, have a subdivision called Máryhí. The Cherus and Kharwárs both observe

triennial sacrifices. Every third year a buffalo, with other animals, is slaughtered in the sacred grove called *Sarna*, or on a rock near the village. They also, like some of the Kols, have a priest in each village, called *páhn*, or *baigá*, who always belongs to one of the impure castes; and Colonel Dalton observes that the *páhn* alone can offer the triennial sacrifice, at which no Bráhmanical priests are allowed to interfere. His priestly functions in other matters, however, are fast being usurped by the Bráhmans from the plains. The Kharwárs are divided into four tribes, Bhogtá, Mánjhí, Ráut, and Maháto. The low Kharwárs are extremely similar to the Santáls, being very dark, with pyramidal-shaped, low noses, thick protuberant lips, and cheek-bones which project so far that their temples are hollow. They generally follow the Hindu observances in marriages, and in their disposal of the dead.

(3.) KANJHAR, number 40, entirely in the town and *thánd* of Arrah. They are a gipsy-like tribe. The men make ropes of *munj* grass, and collect *khas khas* for tatties; the women tattoo the females of the lower Hindu castes.

(4.) KOL, number 48, found in the south of the District. The Kharriás, a branch of the Kols, who live near the southern Koel river, say that they were originally settled between Rohtás and Patná; and that, quarrelling with their relations, they fled into the jungles, where they wandered till they came to the Koel. There are numerous antiquities in the District ascribed to the Cherus and Kols. From various traditions, it would appear that the sovereigns were Cherus, and the subjects Kols. Dr. Buchanan-Hamilton states that, while the Cherus accepted Buddha's doctrines, the Kols rejected them, and adhered to the life of freedom and impurity which they still enjoy.

(5.) NAT, number 720, a vagabond race, similar in many points to European gipsies.

(6.) BHAR, also called Rájbhar, Bharat, and Bharativa, number 5679, almost entirely in the Baxár Subdivision. According to Sir H. Elliot, this tribe formerly possessed the whole country from Gorakhpur to Bandelkhand, in which numerous old stone forts are still ascribed to them. Dr. Buchanan-Hamilton says they seem to have once occupied a large part of Sháhábád, and that in his time they still held large estates. They claimed to be Parihar Rájputs; but in an inscription of 1801, one of their chiefs clearly acknowledges himself to be a Bhar. In this District there are three stone castles said to have been occupied by them. One at Rámgarh,

which commands the entrance to a wild valley, consists of a square space surrounded by a wall about 8 feet high, pierced with loop-holes. In the adjacent pass there is an image of cut stone, resembling a female killing a buffalo, probably the work of the Cherus. The other two fortresses, called Raghuvir *garh* and Syamal *garh*, resemble European castles. The Bhars are now one of the most degraded of races, taking especially to the keeping of pigs.

(7.) DHÁNGAR, number 712, are found principally in Sásserám *tháná*. According to Colonel Dalton, they are the same as the Uráons of Chutiá Nágpur; the word Dhángar, being apparently derived from *dang* or *drang*, a "hill," may mean any hill-men. They are a hard-working race, and as a rule do not hold land. They affirm themselves that they were long settled on Rohtás and the adjoining hills, whence they were driven by the Muhammadans. But as they also assert that they were in Chutiá Nágpur prior to the birth of Phaní Mukutá Rái, the first Nágbansí Rájá, they must have been under the sway of that dynasty before Muhammad was born. According to their own account, after they had been expelled from Rohtás, they divided into two parties; one of which migrated to Rájmahál, while the other proceeded up the Són into Palámau, and so along the valley of the Koel into their present seat.

HINDU CASTES.—The following account of fifty-nine castes in Sháhábád District, arranged, as far as possible, according to the rank which they hold in local esteem, has been compiled from Sir H. Elliot's "Races of the North-Western Provinces of India;" Mr. Magrath's note on the castes of Behar in the Census Report of 1872, and other authorities. The numbers are taken from the Census Report:—

(1.) BRÁHMAN, 198,631 in number, or 11·5 of the total population of the District. The subdivisions found are Kanaujiyá, Gaur, Tirhutiyá, Dobe, Chobe, Pánde, Tewárí, Misr, Upádhyáya, Sukul, Ojhá, Bájpai, Jajarbedí, Tribedí. The Kanaujiyá tribe is especially numerous in Sháhábád District; it is divided into Kanaujiyá proper, Sarwáríá, Jijhotiyá, and Sanadhiá. Many of them are landowners.

(2.) RÁJPUT, 185,652 in number, or 10·7 per cent. of the total population of the District; principally found in Arrah *tháná*, where they number no less than 21 per cent. of the population. Though numerous throughout the whole of Behar, this District seems to have been their home. They are usually landowners and cultivators, and in many cases occupy whole villages. Numbers of them seek service

either in the army or police; and it is well known that during the disturbances of 1857 they formed the bulk of Kuár Sinh's mutineers. It was in Sháhábád that they first established themselves under the guidance of the Bhojpur Rájás, and exterminated the Sivirás, the conquerors of the Cherus, to be in their turn crushed by the Cherus, Bhars, and Kharwárs. It is generally supposed, though denied by the Bhojpur Rájás, that Rájá Bhoj had no son, and that he was succeeded by his son-in-law. The Bhojpur family account is that Bhoj's son, Udáijit, had two sons, Jayadeva and Ranadevar. The former became King of Gajjara, which ultimately descended to his daughter, while Bhojpur was given to Ranadevar as an appanage. The latter died without any issue; and then arose various low tribes who expelled the Paramarkas, who retired to Ujain near Dharánagar, where they stayed until the Muhammadans took them under their protection, and aided them in destroying the tribes of robbers, who were then beginning to give much trouble.

(3.) BÁBHAN, 72,038 in number, principally in the Arrah and Baxár Subdivisions, and especially numerous in *thánd* Píru. They rank next to Bráhmans and Rájputs, and are also known as Bhúinhár or *zamíndárí* Bráhmans. The principal subdivisions met with are:—Eksaríá, Donwar, Areh, Kodoríá, Bánsmaith, Domkatár, Jathariyá, Manchíá. All of these intermarry. They claim to be Sarwáriá Bráhmans, who received *parganá* Kaswár from Rájá Banár, but on becoming addicted to agricultural pursuits, lost their rank as priests. They do not intermarry either with Bráhmans or Rájputs. From the former they adopt the names Rai and Sinh; from the latter, Tewárí and Misr. Dr. Buchanan-Hamilton says that there were 16,600 families of them in the District at the time of his survey in 1812.

(4.) BHÁT, 101 in number, most numerous in Píru *thánd*. They form the bard or genealogist class, who were formerly employed by families to recite the deeds of ancestors at weddings and other festive occasions. They are now principally cultivators.

(6.) KATHAK, 161 in number, of whom 120 reside in *thánd* Bhabúa. They are probably an offshoot of the preceding caste, but are now singers and dancers; many also are cultivators. They do not allow their women to appear in public.

(6.) KHATRÍ, 352 in number, a class of traders, who are supposed to have originally come from the Panjáb. They are now most numerous in the *thánd* of Bhabúá with Chánd. They claim to be Ráj-

puts, but the latter will not eat with them, though the Saraswatí Bráhmans take cooked food from their hands.

(7.) KÁYASTH, 42,374 in number, the writer class of the District; but their former monopoly is fast being wrested from them, more especially in posts where a knowledge of English is required. The principal subdivisions found are Srísbasthab, Aitháná, Káran, Amastha, Saksena, Rárhí, and Bhatnagar. Dr. Buchanan-Hamilton says most of them subsist by agriculture. The history of the Káyasths is very obscure. They themselves say that they came in the train of the Bráhmans from Kanauj, but give no account of their origin. Colonel Dalton's theory is, that when organised systems of government arose, a demand sprang up for a new class of men whose duties should include subjects that the higher castes either despised or neglected; and that, consequently, a new caste was created. The Káyasths especially celebrate the festival of *Srí-Panchamí*, held in honour of Saraswatí, the goddess of learning. "Pens and inkstands are cleaned and arranged, strewn with flowers and barley blades; and there must be no writing on that day except with chalk. In most matters they are strict Hindus, but there is no caste which indulges more openly and freely in intoxicating liquors."

TRADING CASTES.—The following eleven castes of traders rank almost on an equality. (8.) Agarwálá, 1069 in number; an up-country trading caste, who derive their name from Agroha on the borders of Hariána, their original home. They are principally found in Arrah and Sásserám towns, where they number 449 and 257 respectively. As a rule, they are well-to-do. (9.) Agrahri, 1181 in number; mostly in the Sásserám and Bhabuá Subdivisions. They are Sikhs by descent, who settled in the District two hundred years ago. They now principally import Manchester piece-goods. (10.) Baniyá, 22,050 in number; pretty equally distributed all over the District. Under this head is included a great number of minor subdivisions. (11.) Barnawár, 96 in number; mostly in *thánás* Píru and Dhangáon. The Changariyá subdivision of this caste was not separately enumerated in the Census. (12.) Kasarwání, 2806 in number; principally met with in the Sadr and Baxár Subdivisions. (13.) Kasandhan, 547 in number; principally met with in the Sasserám Subdivision. (14.) Nauniyár, 1160 in number. (15.) Rastogí, 737 in number. (16.) Rauniyár, 1879 in number. (17.) Síndúriyá, 709 in number. (18.) Mukerí, 12 in number; all found in *thánd* Baxár.

PASTORAL CASTES.—(19.) Garerí, 18,529 in number; also known as Gadariyá, the shepherd class. As with the Játs and Gujárs, the younger brother marries the elder brother's widow. In addition to tending sheep, they weave woollen blankets. (20.) Goálá, 214,605 in number; also called Ahír: the cowherd caste, the most numerous in the District, forming 12·4 per cent. of the total population, and no less than 16·5 per cent. in Arrah *tháná*, and 15·3 in Belautí. Their origin is obscure; but it is well ascertained that they were formerly in much more consideration than at present. In Sháhábád District they belong principally to the Goálbans clan, subdivided into the following subdivisions:—Majrauth, Ghosí, Kanaujiyá, Gadí, Darhor, Goáriá, Kisnáth. They are known as the Magadha Goálás, who have, according to Colonel Dalton, a much commoner appearance than those who say they come from Mathurá, and are called Mathurábásís. They are dark-complexioned, with large hands and feet, and their features are undefined and coarse. The jail statistics show that they furnish more than their proper quota of criminals. Many of the Goáriá Ahírs are cattle-lifters of the worst type, but the Kisnáth subdivision is much more respectable. Some of the Ghosís have been converted to Islám. (21.) Gujár or Ját, 366 in number; in the Sásserám and Bhabuá Subdivisions. They are pastoral in their habits, and also adopt the custom that the younger brother should marry the elder brother's widow. They are divided into Deswalí and Pachade.

CASTES WHO SELL FOOD.—(22.) Halwái, 4552 in number, the confectioner class. The subdivisions found are Madhesiyá, Kanaujiyá, and Awádhiyá. (23.) Kándu, 52,601 in number, sometimes called Bhárbhauja, prepare parched rice in various forms, such as *chirá*, *murí*, and *chirá-murkí*. The men also build mud walls and lay bricks, the women parch grain. According to Dr. Buchanan-Hamilton, they rank as full Súdras. (24.) Ganrár, 7544 in number, are evenly distributed in all the Subdivisions except Sásserám. They sell cooked food. They are really a branch of the preceding caste, and have been sometimes confused with the Gonrí Mallás, a fishing caste.

(25.) MÁLI, 3432 in number. They are inoculators as well as gardeners; many have of late years taken to practising as vaccinators.

(26.) SONÁR, 14,997 in number. This, the goldsmith caste, is considered pure in Behar. The hereditary office of weighing the crops, when divided between landlord and tenant, has almost entirely

disappeared; the Sonár rarely holds land, but devotes himself to his trade. As a rule, he is well off. Mr. Eyre affirms that his profits average 12 *ánnás* (1s. 6d.) per day in town, and as much as 2s. in the country. In the town of Sásserám there are six houses of Sonárs, known as Ayadbásí Sonárs, emigrants from Oudh, who settled there three hundred years ago.

AGRICULTURAL CASTES. — (27.) Báruí and Támbulí, 7189 in number, found in every *tháná* except Rámgarh. According to Dr. Buchanan-Hamilton, they rank as full Súdras. They grow the *pán*, or betel-leaf plant, which requires much labour and expense, but pays well. (28.) Koerí, 130,394 in number, or 7·5 of the total population, most numerous in *tháná* Dumráon. The subdivisions found in Sháhábád are Maghyá, Dangí, and Kanaujiyá. They are also known as Murao, and are identical with the Kachchís of the North-Western Provinces. Colonel Dalton says the distinction between the Koerís and the Kurmís is that the former are market-gardeners as well as agriculturists. They rear table-vegetables, tobacco, opium, and such other crops as require careful cultivation. Dr. Buchanan-Hamilton estimated that there were 30,000 families of this caste in Sháhábád. They are generally allowed to be pure Súdras. Their own tradition is that they were specially created by Mahádeo and Parvatí for the gardens of Benáres. A learned *pandit* informed Colonel Dalton that the derivation of the word Koerí was *Ku*, earth; and *arí*, enemy. (29.) Kurmí, 58,540 in number, especially numerous in the *thánás* of the Sásserám Subdivision. Together with the Koerís, they form 13 per cent. of the total population of the District. The principal subdivisions found in Sháhábád are Jeswar, Awadhiyá, Samastwár, Maghyá, and Dángí. Colonel Dalton remarks that in the Kurmís we probably have the descendants of some of the earliest of the Aryan colonists of Bengal. Many antiquities, showing traces of advanced civilisation, but now concealed in deep jungle, are generally ascribed to them. They employ Bráhmans as priests in all ceremonies, except in marriages. They are a brown to tawny coloured people, of average height, well proportioned, and rather lightly framed. They show well-shaped heads and high features, less refined than Bráhmans, less martial than Rájputs, of humbler mien even than the Goálás; but, except when they have obviously intermixed with aborigines, they are unquestionably Aryan in looks. Grey eyes and brownish hair are sometimes met with amongst them. The women have usually small and well-formed hands and feet. (30.) Kámkar, 8827

in number, principally found in *thánás* Belautí and Chausá. (31.) Lohar, 27,959 in number. This, the blacksmith class, though reckoned pure in Bengal, is impure in Behar. (32.) Hajjám or Nápit, 25,808 in number, principally in the Arrah and Sásserám Subdivisions. This, the barber caste, is represented in almost every village. Its members often acquire a good deal of influence in the families which they attend. Like the Dhobís, they are often Musalmáns, and are considered impure. (33.) Kahár, 43,227 in number. They are better known to Europeans than most castes, owing to their being often employed as personal servants. Most of them belong to the Rawání subdivision, but the Kharwárá and Turáha are also met with. They are much given to intoxication, but are rather particular as to their food.

ARTISAN CASTES.—(34.) Barhái, carpenters, 13,093 in number, most numerous in the Arrah Subdivision. The subdivisions found in Sháhábád are Maghyá and Kúka. They are considered impure, for noevident reason. The Kharádhís who work in *khayer* wood (Mimosa catechu) are included under this caste. (35.) Kánsárí and Thatherá, 2258 in number, workers in copper, brass, and bell-metal; they cannot cast the metal in which they work, but have to buy it from Mirzápur and Benáres. They are paid partly in old vessels, which they melt down to make up afresh. According to Dr. Buchanan-Hamilton, they rank with the pure Súdras. (36.) Kumbhár, 18,931 in number. This, the potter caste, is considered impure, it being alleged that they cut the throats of the vessels they make when they remove them from the wheel. The subdivisions found in Sháhábád are Bíahat, Kanaujiyá, and Awádhiyá. (37.) Láherí or Nurí, 243 in number, of whom 206 are in Sásserám Subdivision. This caste, who are lac-workers, is also considered impure.

(38.) DHUNÍVÁ, cotton-carders, 26 in number, all found in the town of Arrah. The weavers are conspicuous, says Colonel Dalton, amongst the craftsmen who have been degraded. Many of them have consequently turned Muhammadans.

(39.) JUGÍ and PATUÁ, 2914 in number. Makers of silk strings, on which they thread beads and pearls. They are on the whole a well-to-do class, but are reckoned impure. (40.) Tántí, 89,156 in number, principally found in the Subdivisions of Arrah and Sásserám.

(41.) TATTAMA, 1057 in number, all in *thánd* Damráon.

(42.) SUNRÍ, 27,795 in number. The Bhojpur Sunrís generally

call themselves Goldárs, and do not distil spirits, but are merchants and retail dealers. Many are rich traders; and the caste, on the whole, is well-to-do.

(43.) TELÍ, 41,440 in number; most numerous in the Subdivisions of Arrah and Sásserám. They make and sell oil.

(44.) BELDÁR, 9003 in number; so called from digging with the *bel* or mattock. They are hardly a distinct caste, but consist of Kurmís and others, who earn their living by digging. They do not generally hold land.

(45.) DARZÍ, 113 in number; tailors. They are often Musalmáns.

(46.) DHÁNUK, 1781 in number, of whom 1472 are found in the Arrah Subdivision. According to Sir H. Elliot, they are employed as archers, fowlers, and guards, and in menial occupations. The Padma *Purána* says they are descended from a Chamár father and a Chandál mother. Mr. Beames, Deputy-Collector of Gayá District, states that they are usually employed as domestic servants in the houses of *zamíndárs*, and form the bulk of the class known in Behar as Khawá.

THE BOATING AND FISHING CASTES collectively number 20,398 persons. They are represented by (47.) Mallá, 15,267 in number; (48.) Gonrí, 4002; (49.) Bánpar, 41, of whom 36 are in *tháná* Dhangáon on the Són; (50.) Dhimari, also 41. According to Sir H. Elliot the latter are properly a branch of the bearer or Kahár caste. Mr. Beames says they are also called Dhiár, Tiors, and Machhuá; but the (51.) Tiors and (52.) Machhuás have been separately enumerated in the Census. The former number 242, the latter 21. The remaining fishing and boating castes are (53.) Keut, 706 in number; (54.) Muriyárí, 69; and (55.) Surahiyá, 72 in number.

(56.) NUNIYÁ, 13,183 in number, are not so numerous as in the trans-Gangetic Districts, where the soil is more saliferous. They make saltpetre, but are also much sought after as spademen.

(57.) KEWÁNÍ, 87 in number, all in *thánás* Dhangáon and Nokhá; sell fish and vegetables.

(58.) KHATIK, 179 in number; sell onions and chilies.

(59.) TURAHÁ, 3206 in number; carry *pálkís*, in addition to selling fish and vegetables. They are said by some to be a degraded set of Kahárs.

SEMI-HINDUISED ABORIGINES.—The following list of twenty-one tribes or castes of semi-Hinduised aborigines differs somewhat from

that which has been quoted on a previous page from the District Census Compilation.

(1.) ARÁKH and BAHELIYÁ, 1377 in number; mostly found in the south of the District, in the Subdivisions of Sásserám and Bhabuá. They are a semi-civilised class of bird-catchers and hunters, who are supposed to be the same as the Aherujás of the North-Western Provinces, mentioned by Elliot as connected with Dhánuks, who are also fowlers. They do not follow Hindu customs of marriage. They keep pigs, drink spirits, and eat flesh, but will not touch a Chamár or Dom.

(2.) BÁRÍ, 4609 in number; fairly distributed all over the District, except in Sásserám *tháná*. They probably come from Oudh, where they are noted as good soldiers. They now make and light torches, and also manufacture the leaf plates from which Hindus eat.

(3.) BIND, 21,383 in number; principally in the Bhabuá Subdivision, where they number 11,084. They are generally fishermen or boat-owners, and according to Mr. Magrath, poor and inoffensive. This description, however, is not borne out by other authorities. They are well known as habitual thieves, and undoubtedly furnish a large proportion of professional criminals. Registers of them are kept by the police; and when they set out from their homes, information is sent to the neighbouring Districts.

(4.) CHÁIN, 360 in number; principally in *tháná* Sásserám. They are chiefly boatmen, but also catch fish.

(5.) MUSÁHAR, 10,117 in number; principally in the Arrah Subdivision. Colonel Dalton and Dr. Buchanan-Hamilton agree in thinking they belong to the Bhúiyá tribe, whom they resemble in using round huts. Mr. Magrath considers that they are rather to be connected with the Thárús, who reckon among themselves a tribe called Musáhar. The Thárús have a legend that the chief priest of their king, Maddan, Sen Rájá of Kásí, was Rású Musáhar. The Musáhars are good labourers, though timid, and are much sought after by indigo planters. They are not choice in their food, and often drink to excess.

(6.) PÁSÍ, 9541 in number; once a great nation, and famous for their skill as archers; they now manufacture and sell the fermented juice of the date and *tár* palms. In the North-Western Provinces they are largely employed as watchmen.

(7.) DOSÁDH, 77,927 in number. Colonel Dalton gives the

following account of this caste :—"The Dosádhs are another type of a low-caste tribe, living freely, and, according to Hindu notions, impurely, but apparently rather of Aryan than Turanian origin. The men, who are of strong build, and as tall as the average Hindu, have coarse features, but with nothing of the Chinese or Negro about them. They have adopted the worship of the demon Ráhu, who is supposed to cause eclipses by his periodical attacks on the sun and moon, in revenge for having had his head cut off by Vishnu. The Dosádhs not only adore him, but claim to be his descendants—their upper class from Ráhu and his wife, and their second class from Ráhu and his wife's *femme de chambre*. Their mode of worshipping their founder is as demoniacal as he could wish. The faithful ascend ladders formed of sword-blades, so placed as to bring the sharp edge in contact with the sole of each foot, pressing as it ascends ; and they afterwards walk through a ditch filled with blazing faggots, on which oil or *ghí* is poured to intensify the heat, with no injury. The Dosádhs aspire to higher employment than the Ghásís and Doms. They serve as village watchmen, and sometimes as police and as court runners. They, too, like the Doms, started a reformer some three or four years ago; but after a year's trial of abstinence, they came to the conclusion that it did not suit them, and relapsed."

(8.) RAJWÁRS, 4451 in number; only found in the Arrah and Sásserám Subdivisions. They bear a bad character as thieves and highway robbers. Their principal home is in the Nawádá Subdivision of Gayá District.

(9.) GANDHARB, 173 in number; the ordinary Hindu prostitute caste. They are found in the town of Arrah, and in the *thánás* of Dumráon and Bhabuá with Chánd.

(10.) PAWARIYÁ, 18 in number; mostly found in *tháná* Dumráon.

(11.) RÁMJANÍ, 29 in number.

(12.) KISHANPACHCHÍ, 33 in number; mostly in Arrah Subdivision. They do not, strictly speaking, constitute a distinct caste, the name being applied to the sons of the higher classes by women of low caste.

(13.) BHÚIYÁ, 234 in number; mostly in *tháná* Dumráon of the Baxár Subdivision. Dr. Buchanan-Hamilton calls them Bhungiyás, and considers them to be remains of the armies of Jarásindhu. Colonel Dalton adopts as probable the theory of Sir G. Campbell, that they are connected with the Buis of Madras and the Central Provinces.

(14.) BÁGDÍ, 2 in number; in the town of Arrah. (15.) Baurí, 334

in number; are all found in *thánd* Bhabuá. Colonel Dalton conceives that these two tribes are the remnant of an aboriginal race who intermarried with low-caste Hindus, and thus effaced their primitive features. They have some curious customs. If they kill a dog or heron, they are excluded from caste. The men carry *pálkis*, and both sexes hire themselves out as day-labourers.

(16.) GANGAUNTÁ, 272 in number. According to Mr. Magrath, they live on *diárás* and *chars*, which they gradually bring into cultivation; but in Sháhábád District they are only found in *thánás* Sásserám and Bhabuá, either of which is forty miles from any *diárá*.

(17.) HÁRÍ, 22 in number; mostly in *thánd* Chausá, are a scavenger caste.

(18.) MARKANDE, 6 in number; all in *thánd* Bhabuá, are a semi-civilised set of cultivators.

(19.) MIHTAR, 3281 in number; most numerous in the Bhabuá Subdivision. This name includes all the sweeper castes, such as Bhangí, &c.

(20.) CHAMÁR, 91,777 in number; the tanners of the country. The skin of every cow dying within the village is their perquisite. The principal subdivisions found in Sháhábád are Goríá, Jeswaríá, Majroth, Dhusíá, and Kanaujiyá. The Chamár goes round with the drum and posts up village notices, while his wife acts as the village midwife (Chamáín). According to the old Hindu books, they are descended from a Mállá or boatman father and a Chandál mother.

(21.) DOM, 4675 in number; one of the lowest of castes. The subdivisions found in Sháhábád District are Bánsphors, who confine themselves to basket-making. The Dom is rarely seen working in the fields, but kills dogs and removes bodies. Sometimes he is the public executioner. In his habits he is as impure as the Ghásís —the parasites of the Central Indian hill tribes.

CASTES AND TRIBES NOT MENTIONED IN THE CENSUS REPORT :—

(1.) JULÁHÁ, a weaver caste. Those who live in the larger towns are better off than their brethren in the country. Mr. Eyre divides them into three classes :—Those who trade but do not weave; those who weave *daris*, and are known as *kolinhof;* and those who weave the common country cloth, and are called *noárhofs*—the Juláhás proper. The material they use is cotton, about one quarter of which is produced in the District. The seed is separated from the fibre by Chamárs employed by the producer, and paid in kind. The producer either allows them one-third of the seed,

retaining two-thirds himself for seed and cattle food, or he supplies the daily meal of his workmen. Women spin the cotton into thread. The stock of a *kolinhof* is—one *pánjá* or comb, value 8 *ánnás* (1s.); one knife, 2 *ánnás* (3d.); one pair of scissors, 4 *ánnás* (6d.); one wooden frame, 6 *ánnás* (9d.); and rope, 2 *ánnás* (3d.): total value, R. 1-6 (2s. 9d.). The net profits of a loom are returned by Mr. Eyre at Rs. 7-2 (14s. 3d.). The *kolinhofs* live frugally, and though they pay *mohtarfá* (a kind of cess) to the *zamíndárs*, earn on the whole a fair livelihood. The stock-in-trade of the Joláhá proper costs Rs. 2-3 (4s. 4½d.). They live entirely by their looms, and hold no land. The *zamíndárs* used to employ them as customary porters, but the practice has recently been resisted.

(2.) SANGTARÁSH, or stone-cutters. There is a large demand in the District for stone for building purposes, mills and curry-stones; and as the Sangtarásh are comparatively few, they are as a rule well-to-do. They earn on an average from 6 *ánnás* (9d.) to R. 1 (2s.) per diem.

(3.) SÁBANGAR, or soap-boilers. They reside in Sásserám town, and receive an average monthly wage of Rs. 10 (£1).

(4.) KHARÁDHÍ. These people make combs, platters, and toys from various jungle woods. Their wares are in great demand, and they earn about Rs. 7 (14s.) per month.

THE RELIGIOUS DIVISION OF THE PEOPLE adopted in the Census Report is into Hindus, Muhammadans, Christians, and a variety of petty sects described under the heading of "Others." As already stated, the population of Sháhábád District amounts to 1,723,974 persons: 835,374 males and 888,600 females. Of these, 772,923 males and 817,720 females are Hindus, who form 92·2 per cent. of the total population. The Muhammadans number 62,060 males and 70,611 females; total 132,671, or 7·6 per cent. of the total population. No Buddhists are found in the District. The Christians number 289 males and 172 females; total 461, or ·2 of the total population. The remaining 199—102 males and 97 females—belong to a number of petty sects not classified according to religion.

THE MUHAMMADANS of Sháhábád are relatively less numerous than in any other District in Behar, forming only 7·6 per cent. of the total population, a result hardly to be expected considering the strong footing they acquired in the south of the District. There, however, the proportion is higher, being 8·7 in the whole Sásserám Subdivision, rising to 11·7 in the *thánd* of Sásserám, and 40·9 in the town itself. In the Census Report, the Musulmáns are not enumerated

according to their professions or trade; but among them are (1.) the Juláhá, or weaver caste, who probably became Musulmáns on account of the low estimation they were held in by Hindus; (2.) Dhuniyá, cotton-carder; (3.) Dhobí, washerman; (4.) Gadí, cow-keeper; (5.) Darzí, tailor; (6.) Chik, or Kasái, butcher; (7.) Mirshikár, hunter; (8.) Muchí, shoemaker; (9.) Nálband, farmer; and (10.) Lálbegí, sweeper.

The following is the classification of the Census Report:—

(1.) PATHÁN, 7585 in number. According to Mr. Eyre, they are descendants of the court and household of the Emperor Sher Sháh. But it is remarkable that they are most numerous in *tháná* Dhungáon, and not in Sásserám.

(2.) MUGHUL, 357 in number; the descendants of the followers of the Tartar conquerors of India.

(3.) SAYYID, 1610 in number; they claim descent from the Prophet. The two chief families in this District are the Sayyids of Tilothu on the Són, called Irákís, who are descendants of Persian merchants; and the Sayyids of Kuth, who originally came from a village near Agrá, about two centuries ago, and obtained lands in Sháhábád.

(4.) SHAIKH, 13,207 in number; most numerous in the Sub-divisions of Arrah and Sásserám.

TOWN POPULATION.—The Census Report thus classifies the towns and villages of Sháhábád:—There are 2687 villages of less than 200 inhabitants; 1509 contain from 200 to 500; 619 small towns from 500 to 1000; 227 from 1000 to 2000; 48 from 2000 to 3000; 9 from 3000 to 4000; 3 from 4000 to 5000; 2 from 5000 to 6000; 2 from 6000 to 10,000; 1 from 10,000 to 15,000; 1 from 15,000 to 20,000; 2 from 20,000 to 50,000.

The table on the following page, which has been compiled from the District Census Compilation, exhibits in a comparative form the statistics of the eight towns in the District which contain over 5000 inhabitants. Many of these, however, are not really towns, but merely municipal aggregations of rural villages.

The following towns contain between 2000 and 5000 inhabitants:—(1.) Sinhá, pop., 2664; (2.) Gondí, pop., 2760; (3.) Sákardí, pop., 2224; (4.) Adwantnagar, pop., 2717; (5.) Bálaur, pop., 2986; (6.) Aktiárpur, pop., 2062; (7.) Sahsrám, pop., 2052; (8.) Sábálpur Bábará, pop., 2840; (9.) Kárí Sáth, pop., 2557; (10.) Nawádá, pop., 2409; (11.) Barsauni, pop., 2856; (12.) Bindauliá, pop., 2283; (13.) Kathiá, pop., 2135; (14.) Balgáon, pop., 2192; (15) Barnáon

Khás, pop., 2806; (16.) Jangal Dawá, pop., 2381; (17.) Dulípur, pop., 2688; (18.) Dwákhás, pop., 2186; (19.) Hatampur, pop., 2088; (20.) Air, pop., 3454; (21.) Sháhpur, pop., 3892; (22) Nainijor, pop., 4123; (23.) Ekwárí, pop., 2661; (24.) Bargáon, pop., 2272; (25.) Garhání, pop., 2025; (26.) Bihtá, pop., 2293; (27.) Sapáhí, pop., 2516; (28.) Bráhpur, pop., 3143; (29.) Durmrí, pop., 3561; (30.) Rájpur, pop., 2367; (31.) Sákmer, pop., 2750; (32.) Sárá Tám, pop., 2059; (33.) Bampatí, pop., 2029; (34.) Nayá Bázár, pop., 3322; (35.) Mosoá, pop., 2095; (36.) Dhakayá Kálán, pop., 2111; (37.) Bhojpur Jadid, pop., 3890; (38.) Bhojpur Kádim, pop., 3114; (39.) Raghunáthpur, pop., 2835; (40.) Nimaij, pop., 2428; (41.) Bagand, pop., 2841; (42.) Baráon, pop., 2576; (43.) Oriwán, pop., 3279; (44.) Mithilá, pop., 3010; (45.) Kuránd, pop., 2353; (46.) Kesat, pop., 3169; (47.) Bhádarí, pop., 2263; (48.) Karsand, pop., 2010; (49.) Chitámanpur, pop., 2609; (50.) Nokhá, pop., 2201; (51.) Násriganj, pop., 2218; (52.) Harísharganj, pop., 2218; (53.) Koásá, or Koáth, pop., 4726; (54.) Párinawál, pop., 2198; (55.) Surajpurá, pop., 2734; (56.) Ekláspur, pop., 2441; (57.) Jahánábád, pop., 2862; (58.) Chainpur, pop., 4029; (59.) Mokrí, pop., 2879.

The following account of the towns and places of historical interest in Sháhábád District has been principally compiled from Dr. Buchanan-Hamilton's "Account of the District of Sháhábád," condensed in Montgomery Martin's "Eastern India," vol. i. Some information has also been obtained from General Cunningham's "Archæological Reports."

STATISTICS OF TOWNS IN SHÁHÁBÁD DISTRICT CONTAINING MORE THAN 5000 INHABITANTS.

NAMES OF TOWNS.	Area.	Population.					Gross Municipal Income.	Gross Municipal Expenditure.	Rate of Taxation per Head.
		Hindus.	Muhammadans.	Christians.	Others.	Total.			
	A. R. P.						£ s. d.	£ s. d.	s. d.
Arrah	6,402 2 28	28,435	10,866	83	2	39,386	1271 0 0	1068 8 0	0 7¾
Sásserám	3,136 2 32	12,413	8,609	1	...	21,023	942 6 0	816 6 0	0 10¾
Dumráon	3,393 3 10	14,176	3,178	2	...	17,356	340 12 0	375 16 0	0 4¾
Baxár	1,789 3 35	9,829	3,423	194	...	13,446	408 2 0	398 14 0	0 7¼
Jagdispur	3,246 0 0	7,713	1,678	...	9	9,400	104 16 0	84 4 0	0 2¾
Bhojpur	2,740 2 27	5,427	1,577	...	...	7,004	100 12 0	109 12 0	0 3¾
Násriganj	2,167 1 1	4,239	1,466	10	17	5,732	93 0 0	79 6 0	0 3¼
Bhabuá	628 0 0	3,849	1,221	1	...	5,071	152 14 0	131 8 0	0 7¾
Total	23,505 0 13	86,081	32,018	291	28	118,418	3413 2 0	3063 14 0	0 6¾

ARRAH, the administrative headquarters of the District, is situated in 84° 43′ 10″ east longitude, and 25° 33′ 35″ north latitude, about 14 miles south of the Ganges and 8 miles west of the Són. The population in 1872 was returned at 39,386 persons, thus classified:—Hindus—males, 14,405; females, 14,030: total Hindus, 28,435. Muhammadans—males, 4911; females, 5955: total Muhammadans, 10,866. Christians—males, 48; females, 35: total Christians, 83. "Others"—males, none; females, 2: total "Others," 2. Arrah has been formed into a municipality. In 1872 the municipal income was £1271, and the expenditure, £1068; the incidence of municipal taxation being 7½d. per head. The town is fairly built, and runs principally from east to west. There is a jail, dispensary, and the other usual buildings of a Civil Station, which deserve no special mention. A full description of the heroic defence of Arrah during the Mutiny of 1857 will be given on a subsequent page. To the north of the town lie the lowlands, marking the old bed of the Ganges, which are annually inundated during the rains. The name Arrah, properly spelt Arah, is said by some *pandits* to be derived from the Sanskrit *aranya* or waste, the name given by the five sons of Pandu when Arrah was a forest. They are said to have married Draupadí at this place. General Cunningham, however, shows from an inscription in a temple of Masár that the original name of Arrah was Arámnagar.

BAXÁR, the headquarters of the Subdivision of the same name, is situated in 84° 1′ east longitude, and 25° 34′ 30″ north latitude, on the south bank of the Ganges. The population in 1872 was returned at 13,446 persons, thus classified:—Hindus—males, 4863; females, 4966: total, 9829. Muhammadans—males, 1721; females, 1702: total, 3423. Christians—males, 117; females, 77: total, 194. "Others," none. The Christians consist principally of the railway employés. Baxár has been formed into a municipality. In 1872 the municipal income was £408, 2s., and the expenditure, £398, 14s.; the incidence of municipal taxation being 7½d. per head. Baxár is a changing station for engines on the East Indian Railway. Formerly it was a stud depôt, but all stud operations have recently been closed. It is a purely Bráhmanical site, and great sanctity attaches to it. There are two accounts of the origin of the name. One is that it was originally called Vedágarbha, *i.e.*, the womb or origin of the Vedás, as many of the holy men resided here who were authors of the Vedic hymns. The second legend is that

near the temple of Gaurísankar there is a *pukhur* or holy tank, now called *baghsar*, originally *ayhsar* or effacer of sin. A *rishí* or sage, called Bedsira, having transformed himself into a tiger to frighten the *rishí* Darvású, was doomed by the latter to retain that form for ever. But by bathing in the holy tank of *ayhsar* at Vedágarbha, and then worshipping Gaurísankar, he was restored to his original shape; and the spot was called Vyaghras or Baghsar, *i.e.*, tiger tank. The place, according to General Cunningham, teems with ancient names, but there are no remains of antiquity. It was here that Sir Hector Munro defeated Kasím Alí, the last independent Nawáb of Mushidábád, on October 22, 1764, in a battle which finally won the Lower Provinces of Bengal for the British.

SÁSSERÁM, the headquarters of the Subdivision of that name, situated in 84° 3′ 25″ east longitude, and 24° 56′ 58″ north latitude, on the Grand Trunk Road, is principally noted as containing the tomb of the Pathán Sher Sháh, who conquered Humáyun, and subsequently became Emperor of Dehli. The name Sásserám, or Sahsrám, signifies one thousand toys or playthings, because a certain Asur, or infidel, who lived here had a thousand arms, in each of which was a separate plaything. The population in 1872 numbered 21,023 persons, thus classified:—Hindus—males, 5883; females, 6530: total Hindus, 12,431. Muhammadans—males, 3212; females, 5397: total Muhammadans, 8609. Christians—male 1; "Others," none. The Muhammadans thus form 40·9 of the population in this city, against 7·6 in the District generally. The Patháns of Sásserám, who are descendants of officers of the court and household of Sher Sháh, are now much impoverished. Sásserám has been formed into a municipality. In 1872 the municipal income was £942, 6s., and the expenditure, £816, 6s.; the incidence of municipal taxation being 10½d. per head. The town lies about sixty miles south of Arrah, and commands a fine view of the northern escarpment of the Kaimur Hills, two miles distant to the south. It is about a mile in diameter, and is closely built; but though kept fairly clean, it is a fast declining place. The most conspicuous objects are the tombs of Sher Sháh and his father, which are visible from a great distance. It possesses a dispensary and a good stone market. The latter building belongs to the municipality, and cost £344, 18s. Sásserám is a somewhat important entrepôt. Mr. Eyre, in his Administration Report for 1872–73, gives the following statistics, which, he says, have been carefully com-

piled:—Imports, 95,698 *maunds*, valued at Rs. 198,553; exports, 35,253 *maunds*, valued at Rs. 66,603.

Sher Sháh, the Pathán Emperor of Dehli, was born at Sásserám, where his father, Husáin Khán, had settled. The ruins of the house of the latter, which are still pointed out, show that he must have been a person of some position. In the centre of the town his son erected a tomb to his memory, which is still almost entire, in the same style as his own mausoleum, described below. It stands in a large courtyard, enclosed by a high wall of cut stone, in the eastern face of which is a large gate, the mosque, facing the west. The tomb consists of a lofty hall, surrounded by an arcade of three Gothic arches on each side, surmounted by a large dome. The arcade is covered with plaster, much ornamented and engraved with sacred sentences. There are no cupolas at its corners, but each side is crowned by three small domes; nor are there any windows in the second story. The great dome springs immediately from the roof, and the summit is capped by various mouldings.

THE MAUSOLEUM OF SHER SHÁH is situated at the west end of the town, within a large tank, the excavated earth of which has been thrown into unshapely banks some distance off. A stair, composed of a few incomplete steps, leads down to the water, while a broken bridge connects the northern side with the tomb. For some distance the island rises with rude steps, crowned by a terrace faced with stone 30 feet high, which is placed obliquely to the sides of the tank. At its corners are four octagonal buildings which have a heavy effect outside, but viewed from within form neat and airy apartments. On each side are two balconies covered by cupolas.

The tomb itself consists of a large octagonal hall, surrounded by an arcade which forms a gallery. Each side of the octagon consists of three Gothic arches below, from which springs a second story, also octagonal, and 25 feet high. The roof consists of three alcoves, and is supported by four Gothic arches, above which is a level terrace forming the first story, about 35½ feet high; 6⅓ feet of this height is occupied by a very heavy balustrade and parapet. The terrace is 15 feet wide, and has a small cupola supported by six rude columns at each corner. The second stage consists of a plain wall with a cornice, surmounted by a low parapet. On the top is a small terrace 9 feet 10 inches wide, having at each corner a cupola similar to those below. Above the second stage, the outside of

the building rises perpendicularly, with a third stage of 16 sides, 11 feet high. There is a kind of false balustrade, from which a nearly hemispherical dome arises. On its summit, again, is a small cupola supported by four pillars.

The interior of the building forms an octagon, the sides of which are 54 feet at the base; the thickness of the outer wall is 6 feet, and of the gallery 10 feet. Each inner side of the gallery is divided into three others by an equal number of arches. In the central arch of seven sides there is a door. The inner wall, which bounds the central hall, is 15 feet thick at the ground, forming an inside octagon, each side of which is 41⅓ feet long. The most westerly side is inscribed with sacred sentences, and in the centre with the name of Allah. The great hall ascends as an octagon for about 27 feet, or as high as the terrace above the first stage on the outside, where there is a small rude cornice; above this level each side of the octagon divides into two, and contains a window of stone fretwork. For about 25 feet, the wall ascends with 16 sides, which then subdivide into 32 for a height of 11 feet further, where the dome springs. In the centre of each dome hangs a chain, probably used for lamps. The king's tomb lies in the centre of the hall opposite the niche for prayer, with the right hand towards Mecca; it is raised six inches from the floor, and consists of plain plaster, but is distinguished from the other graves by a small column at the head. The inside is fairly lighted, but the ornaments are in the very worst taste. The stones are irregularly cut, and as irregularly placed; and the balustrades have been painted with gaudy and glaring colours.

An endowment was left for the support of the tomb; but the Mughul Emperors resumed the lands, and the place has long been neglected.

About half-a-mile to the north-west of Sher Sháh's tomb is situated the unfinished tomb of his nephew Selim, also in an artificial tank. If completed, this would doubtless have been on the same plan as the tomb already described. What remains is an octagonal-shaped building, about 10 or 15 feet high, with some of the arches turned. The banks of the tank have been thrown to a farther distance, and slope gradually to the stairs. The island is about 10 feet above the water, with a stair extending along the whole length. At each corner is an octagonal projection, connected with the island by a narrow passage. The niche for prayer is not so profusely carved as in Sher Sháh's tomb; and there are no inscriptions,

except the name of Allah in the centre. The grave, which occupies the centre of the building, is undoubtedly that of Selim. On his left is a second grave, and at his feet five others of a smaller size, the whole being surrounded by a wall about 7 feet high, rudely built of rough stones and clay.

NASRIGANJ is situated in 25° 3′ 15″ north latitude, and 84° 22′ 25″ east longitude, about a half mile from the Són, on the Koelwár-Dehrí road. The population was returned in 1872 at 5732 persons, thus classified :—Hindus—males, 2404; females, 1835: total Hindus, 4239. Muhammadans—males, 707; females, 759: total Muhammadans, 1466. Christians—males, 4; females, 6: total Christians, 10. "Others"—males, 15; females, 2: total "Others," 17. Násriganj has been formed into a municipality. In 1872 the municipal income was £93, and the expenditure, £79, 6s.; average taxation per head, 4½d. Násriganj forms the central town of the escheated Government estate of Bibí Maulá Bakhsh. It is also the seat of a considerable trade. According to Mr. Eyre, it imported in 1872–73 44,315 *maunds*, valued at Rs. 88,993. The principal exports are bamboos and wood. A little to the east, and on the bank of the Són, is the village of Haríharganj (pop. 2218), noted for its manufacture of paper. There are twenty-one manufacturers; but the trade is now declining, owing to the competition of the finer Serámpur article. Sugar is also largely manufactured in Haríharganj and Nasriganj, there being no fewer than forty-two manufacturers in the two places.

BHABUÁ, the headquarters of the Subdivision of the same name, is situated in 83° 39′ 35″ east longitude, and 25° 2′ 30″ latitude, about eight miles from the Grand Trunk Road. The population was returned in 1872 at 5071 persons, thus classified :—Hindus—males, 1956; females, 1893: total Hindus, 3849: Muhammadans—males, 609; females, 612: total Muhammadans, 1221. Christians—male, 1; female, none: total Christians, 1. "Others," none. Bhabuá has been formed into a municipality. In 1872 the municipal income was £152, 14s., and the expenditure, £131, 8s.; average taxation per head, 7½d.

DEHRÍ, or DEHRÍ *ghát*, is situated on the west bank of the Són, at the 338th mile of the Grand Trunk Road. It has recently become a place of some importance, having been chosen as the site of the head-works of the Són Canals, and of workshops designed to construct and maintain the various works in stone, wood, and

iron, which are scattered over the Canal System. Work was begun in 1869 by the construction of a tramway to Dhodhand lime quarries, whence the stone for the *anicut* was brought. An account of that work has already been given. The workshops were designed and built by Mr. Fouracres in 1869–70. They are substantial stone buildings with iron roofs; and embrace a foundry, sawmill, blacksmith's shop, carpenter's shop, fitting shop, and a boat-yard. These turn out all the wood and iron work required in the canals, and also take orders for private parties. A cement factory is attached. One of the principal features in connection with the workshops is the Dehrí training school, opened in 1872, the object of which is to recruit the upper subordinate establishments of the Public Works Department. European, Eurasian, and native lads from 14 to 17 years of age are taken as indentured apprentices. They receive practical instruction in the workshops, and spend a certain proportion of their time at school. They are supplied with a free lodging, and also with a subsistence allowance from Government. Every year, twelve Europeans and seven natives are admitted. At Dehrí, the Grand Trunk Road crosses the broad sandy bed of the Són on a stone causeway about two and a half miles long. The *bázárs* are comparatively small. To the north is a large indigo factory, the property of Messrs. Gisborne & Co.

Places of Historical Interest—Rohtásgarh.—The principal place of interest in the District, from an antiquarian point of view, is the fort of Rohtás or Rohtásgarh, so called from the young Prince Rohitáswa, son of Harischandra, king of the Sun, whose image was worshipped on the spot till destroyed by Aurangzeb. Little or nothing is known concerning the persons who held the fort from the time of Harischandra up to 1100 A.D., when it is supposed to have belonged to Prataáp Dhawala, father of the last Hindu king. Sher Sháh captured Rohtásgarh in 1539, and immediately began to strengthen the fortifications; but the work had only slightly progressed, when he selected a more favourable site in the neighbourhood at Shergarh, which now bears his name, and of which an account will be subsequently given. Man Sinh, on being appointed viceroy of Bengal and Behar, selected Rohtás as his stronghold; and, according to two inscriptions in Sanskrit and Persian, erected all the buildings now existing. They must therefore have been finished by 1654, or ten years after he became viceroy. When he died, the fortress was attached to the office of Wazír of the Emperor, by whom

the governors were appointed. In 1644, the governor of Rohtásgarh protected Sháh Jahán's family when that prince was in rebellion against his father. The fort was immediately under an officer known as a *kiládár*, who defrayed all expenses from the revenues of the following estates:—Cháinpur, Sásserám, Kerá, Mongaraur, Siris, Katambá, Dagal, Chargangá, Japlá, Belaunjeh, Vijayagar, Akbarpur, Tilothu, and Palámau. These estates, which lie partly in Sháhábád District and partly in Chutiá Nágpur and Mirzápur, were managed by a special *díwán*. A guard of 400 or 500 men was granted for the protection of the fort; in addition to which there was the regular military garrison, commanded by an officer known as the *hazárí* or commander of 1000 men. This post, which was hereditary, was held originally by Rájputs; but in 1810 the holders were Muhammadans. The garrison were natives of the fortress, whose families, contrary to rule, occupied a small town near the fort. Besides these, there were about 4000 matchlock men, whose duties consisted in guarding different parts of the plateau. After the defeat of Mír Kasím at Udhanálá (Oodeynullah) in 1764, he despatched his wife with 1700 other women and children, and much treasure, to Rohtás, under the care of Lalá Nobat Rái, who soon died, leaving his charge under the care of Sháh Mall. On Mír Kasím's final defeat at Baxár, Sháh Mall sent the chief wife of the Nawáb to join her husband, and she took with her most of the jewels and gold. Mír Kasím wrote to the *díwán* advising him to give up the fort to the English, which was at once done. Colonel Goddard took possession, and remained there for about two months, destroying meanwhile all military stores; after which a native guard remained for one year, when the place was finally abandoned. The palace was then in good repair, though some temporary buildings had suffered a good deal of mischief.

The remains of the fortress now occupy a part of the tableland, about four miles from east to west, and five miles from north to south, with a circumference of nearly twenty-eight miles. Much of the area is bare rock, but there is a large quantity of red soil. It is separated from the tableland on the north by a deep and wide recess, called Kariyárí Kho, a branch of which—Galariyá Kho—also separates it from the tableland to the west, leaving between its south end and the rock overhanging the Són, a rocky peninsula or neck about 200 yards wide, with perpendicular sides. There are about eighty-three paths up the rock accessible to men. Three of these, and the rocky neck just mentioned, are called the four great *ghát*s, while the

remaining eighty are called *ghátis*. Rájá *ghát* is the most easily accessible, but is still a very steep and long ascent. The most exposed part of the fortress is at a spot called Kathotiá, which joins it to the tableland, and through which a ditch was begun to be dug, but was stopped, owing to blood having issued from a particular stone, which the Hindus now worship. To the east side of this are some strong works. Two gates defend the north side of the rock which is here low and level; and within these, again, are traverses, commanded by a small fort which rises from an adjacent hill. A close inspection shows, however, that they are weak and utterly unsuited for the many guns the fortress contains.

Of the buildings that these fortifications were intended to defend, but little remains which can be attributed to the Hindus. Close by the palace are three old tanks named after Ben Rájá, Gaur Rájá, and Chandrabhan. It has been thought that these persons were Bráhmans, from the last of whom Sher Sháh took the place, but this hypothesis is rendered doubtful by the inscription at Bandu *ghát*. On the south-east corner of the plateau is an old temple of Rohitáswa, called *Chaurí*, where his image was worshipped until destroyed by Aurangzeb. It is situated on a steep peak, commanding a magnificent view of the country beyond the Són. A stair leads to the summit, the steps of which, being entire, cannot be much older than the time of Mán Sinh; but the temple is certainly much older. Dr. Buchanan-Hamilton, judging from the various sculptures, refers it to the three Rájás who dug the tanks—probably about the tenth or eleventh century. Behind it is a small mosque, ascribed to Aurangzeb. At the foot of the stair again, is a small but handsome temple, universally attributed to Mán Sinh. The image in this was also removed by Aurangzeb. A large and shapeless heap of stones, about 20 feet high, is supposed to be the oldest ruin in the whole place. Within the gate at Rájá *ghát*, there must have been a very considerable building, which is thought to have formed the private residence of the commander. In it are two temples, both attributed to Mán Sinh. One of them is exceedingly handsome, being covered by a dome, which surpasses in lightness all the Hindu works that Dr. Buchanan-Hamilton had ever seen. The other is small, and dedicated to some *Tirthankara* of the Jains.

The palace, or *mahál saráí*, extends from north to south, and has its principal front to the west. It is irregularly built, without any architectural pretensions. Perhaps the most elegant part in the

whole is the door—a large Gothic arch, with the figure of an elephant on each side. Inside is another arch of equal dimensions, leading into the guard-room, one of the best proportioned parts of the whole building. Its roof is plastered in the alcove form, with many small compartments similar to the stone roof in English cathedrals.

The building where business was transacted is, perhaps, the most tastefully designed of all. It is known as the *bará dwárí*, or twelve gates, and gives its name to the square in front. In front is an open hall supported by four double columns. The hall within the colonnade was occupied by clerks.

SHERGARH, situated twenty miles south-west of Sásserám, is now a mass of ruins. Its appearance from below is much stronger than that of Rohtás, as the rock on the top is surrounded by a rampart, and the monotony of the general outline is broken by bastions and turrets. The ascent to the principal gate on the north has been a broad but irregular stair, winding with short zig-zags. Dr. Buchanan-Hamilton says that the *zenáná-kháná* forms a long castle on the summit of the small hill on the south side of the fort, which when viewed from the north, resembles Durham Castle. Shergarh was selected by Sher Sháh soon after he had begun strengthening Rohtás, which he abandoned on discovering the superior advantages of the former.

CHÁINPUR, population 4029, situated about five miles west of the Subdivisional town of Bhabuá, commands an exquisite view of hill and plain. It was formerly the residence of an important Hindu Rájá, but it was subsequently occupied by certain Patháns, and became a favourite residence of Sher Sháh's family. In the neighbourhood are many of their monuments and tombs. The proper name of Cháinpur is said to be Chándpur, derived from a person called Chándu, brother of a Cherú Rájá, who is supposed to have lived here. A small temple situated about five miles east from the town is still called Mandeswarí, after this Rájá. The fort of Cháinpur is surrounded by a ditch, and defended by a stone rampart flanked with bastions; it has a large gate in the northern curtain, and a smaller one in the southern. The space within is covered with buildings, partly of brick and partly of stone, with several large wells lined with the latter material.

The following is the legendary history of this place: There was a certain Manda who had a brother named Chándu, both of whom

lived in the golden age. They were the principal military officers of Sambhú and Nisambhú, two great infidel kings, and were killed by Parvatí, hence called Chamundá. Dr. Buchanan-Hamilton conjectures that Manda was a Cherú chief, who retained a small principality long after his tribe had been expelled. The town where he resided was Gárohát, situated on the banks of the Katane, in the eastern mouth of the valley between the great mass and the detached range of hills west from Bhagwánpur. The whole of the valley was originally called Mukerí Kho. From numerous heaps of bricks, Gárohat is conjectured to have been one and a half miles from east to west, and half a mile from north to south. Some fragments of images, called Hanumán, have been found on a small eminence, but none bear the slightest resemblance to a monkey. Three of them closely resemble the Ganesá, Hangaurí, and Náráyan images, so commonly met with in Cherú remains. This identification is strengthened by the fact that many works attributed to the Cherús extend along the north side of the detached hills, both east and west from Gárohát, where they have also left several tanks, reservoirs, and some images. The temple of Mandeswarí, already referred to, is the most remarkable of all the works at Gárohát. It is now in ruins, but enough remains to show that it was an octagon supported by four columns of an order common in Behar. In its centre is a *linga* of Siva, with four human faces on it. The image known as Mandeswarí, or goddess of Manda—an armed female with many hands riding on a buffalo—probably represents the wife of Mahisásur, a celebrated antagonist of Parvatí. The hair and ears resemble those of Buddha. The door on the temple is covered with figures representing dancers, musicians, &c.

The Rájás of Cháinpur pretend that they expelled the Cherús, but the history of this place is most complicated and obscure. They also say, that not only the greater part of Sháhábád, but also a considerable piece of Benáres, was included in their dominions. The first member of the family who really attained any position was called Sariváhan. The last of the line was destroyed by the imprecations of his *pandit*, Hárshú Pángrí, who died in sitting *dharná* on the Rájá. His memory is now specially revered in the neighbourhood. Dr. Buchanan-Hamilton concludes that the Cháinpur Rájás became refractory, and that their fortress was destroyed by the Muhammadans, who settled a colony of Patháns in the place about 250 years ago. Shortly afterwards, Bhagwán, Rájá of Cháin-

pur, retired to the banks of Surá, where he built a town and called it by his own name. The claim of the Cháinpur family to be pure Rájputs is generally admitted, and one of them is connected by marriage with the Rájá of Bhojpur.

The present landholders are Musalmáns. Among the Pathán of Cháinpur was one named Ikhtiyár Khán, whose eldest son, Fathi Khán, married a daughter of Sher Sháh. He is buried in a tomb, little, if at all, inferior to the tomb of the king's father, and in much better condition. The inside is an octagon of 53 feet in the shorter diameter. The wall around the niche for prayer has been plastered, and covered with sacred quotations in black. It is 12 feet thick. The gallery around is 9 feet wide, and the buttresses 6 feet square. The style of the building is similar to that of the tomb of Husáin Khán at Sásserám. There are a number of trees planted about the spot, and the situation has been selected with great taste.

DARAUTÍ, five miles north-east from Rámgarh, contains some old remains attributed to the Suars or Sivirás, the principal of which is a large tank, a little more than three-quarters of a mile long, but not nearly so broad. At the west end is a smaller tank, said to have been dug by a Muhammadan from Dehli. There are also some images and obelisks. From the style of the whole works, Dr. Buchanan-Hamilton concluded the Cherús had a temple here, which the Suars destroyed; and that the obelisks were probably erected to commemorate its destruction.

BAIDYANÁTH contains a ruin attributed to Rájá Mádan Pál, the Sivirá. There are many images and obelisks, and one inscription on the shaft of a column contains the figures 700, attached to a name. From this inscription Dr. Buchanan-Hamilton inferred that the date of Mádan Pál was about 643 A.D., a date corresponding very closely with the epoch assigned to the Sivirá rule. No worship is now carried on here.

MASÁR, a village situated a little to the south of the railway about six miles west of Arrah, has been identified with Mo-ho-so-lo of the Chinese pilgrim Hiouen Thsang. Its old name, as proved by seven inscriptions in the Jain temple of Párasnáth, was Mahásará; but the original name was Sonitpur, famous as the residence of Banásar, whose daughter Ukha was married to a grandson of Krishna. The town of Masár, according to General Cunningham, was originally called Padmavatiputra, till a Jain Kshattriya of Márwár, named Vimalanátha, became proprietor, when its name was changed to

Mahsará. From the language of the Chinese pilgrim, Masár must have been close to the Ganges, which now flows nine miles to the north. There are clear traces, however, in the neighbourhood of the high bank of the old Ganges or Banás, which runs strongly defined past Bihiyá, Masár, and Arrah.

Immediately west of the village and close to the railway is a heap of mud and bricks extending about fifty yards each way. When Dr. Buchanan-Hamilton visited the spot, he found the head and shoulders projecting of an image larger than human size, which he dug out and found to be one of the usual idols of a Buddhist temple. He conjectured that the ruins are the work of Cherús. There is also a Jain temple here, with a number of Bráhmanical images. It is small and poor, and bears an inscription, dated Samvat 1443 or A.D. 1386, in which Sháhábád is identified with Kárusha-Desa, while Arrah appears as Arámnagar.

The village is half a mile long by one-third broad, and contains fourteen fine old wells and several tanks. If the old town reached as far as the brick mound, it would probably have contained a population of 20,000.

CHAUSÁ is a village situated four miles west of Baxár, close to the east bank of the Karamnássa. The place is noteworthy as the scene of the defeat of the Emperor Humáyun on the 26th June 1539 by the Pathán Sher Sháh. Humáyun had only time to plunge into the Ganges on horseback; and it would have fared hard with him but for the friendly assistance of a water-carrier, on whose *massak* or water-bag the Emperor was supported till he reached the opposite side. The water-carrier was afterwards rewarded by being permitted to sit for half a day on the throne, with absolute power.

NEAR TILOTHU on the Són, where the Tutráhí, a branch of the Kudra river, leaves the hills, is a holy place sacred to the goddess Totala. The gorge into which the stream falls is half a mile long, terminating in a sheer horse-shoe precipice, from 180 to 250 feet high, down which the river falls. The rock at first recedes at an angle of 100° for about one-third of the height, and presents a stair-like appearance, showing clearly the various strata of which it is composed; but above that, it overhangs, forming a re-entering angle. The object of interest is an image, said to have been placed here by the Cherús about eighteen centuries ago, which resembles the figures commonly met with in works attributed to them. The date on the image is Samvat 1389, or A.D. 1332. It consists of a

slab carved in relief, representing a many-armed female killing a man springing from the neck of a buffalo. It is on the highest part of the sloping rock immediately under the waterfall.

PATANÁ, situated in *tháná* Bhabuá, is noted as the capital city or *nindaur* of a Hindu Rájá of the Suar or Sivirá tribe. It is sometimes called Srírámpur, from a village of that name, which now occupies part of the ruins. Dr. Buchanan-Hamilton considers it must have been the abode of the supreme ruler of the Suars. The chief ruin is a mass of rude stones, broken bricks, &c., 780 feet long from east to west, and 1080 feet from north to south. It is composed of five unequal masses, very irregular in height, but reaching in some parts 40 or 50 feet above the ground. There is no appearance of a ditch. East of this again is another mass of similar length, but of smaller height and breadth. Its south end is called the Chamár Tolí or shoemakers' quarters. North-east is the village called Patanáor city. Under a tree near this is a *linga* surrounded by a wall and some broken images, the largest of which represents Mahávíra, or the warlike monkey. North of Srírámpur, again, is another elevation, consisting of stones, bricks, and mud. To the south is a circular mound called Bághbán, which Dr. Buchanan-Hamilton considered to be the village rendezvous. Three of the tanks, though possessing Hindu names, were probably dug by Muhammadans, as their greatest length is from east to west.

THE SACRED CAVE OF GUPTASAR is situated in a glen in the centre of the plateau, about seven miles from Shergarh. The entrance lies a little way up the hill, and is about 18 feet wide by 12 high. The sides and bottom of the interior are very uneven, with steep ascents and descents; while masses of rock project irregularly from the sides. The first room extends almost due east from the mouth for about 120 yards, with steep descents at the end. The farther extremity is called Patal Gangá, or the River of the Pit; but there is no river to be seen. About half-way, a branch leads off to the south-east, which, after running 90 feet or so, rejoins the main gallery. A narrow passage again leads from this into the west end of a second gallery similar to the first, and about 370 feet long. This latter, about 140 feet from its west end, is crossed at right angles by a similar gallery, the south arm of which is the largest, being 80 yards long. It contains the chief object of worship. Stalactites are very numerous, and one of them is worshipped as the god

Mahádeo. This cave has never been thoroughly explored, but the various windings are said to be fully half a mile long.

THE MUTINY IN SHÁHÁBÁD.—The following paragraphs, describing the events that took place in Sháhábád District during the Mutiny of 1857, are condensed from Sir J. W. Kaye's *History of the Sepoy War* (vol. iii., 1876) :—

The outbreak of the Sepoy regiments at Dinápur on the 25th July 1857, which has been described in the Statistical Account of Patná District (vol. xi. pp. 87–90), resulted in the flight of most of the mutineers across the Són into Sháhábád. This course was directed by two considerations. It is said that many of them had been recruited in this District; and they found here a leader ready to put himself at their head. This was Kuár Sinh (Kooer Sing) of Jagdispur, a Rájput of much influence, nearly fourscore years of age, who had once owned large estates, but was now impoverished. As regards this man, Mr. Tayler, the Commissioner of Patná, had written in the middle of June expressive of his loyalty; and again to the same effect a month later. The Magistrate, Mr. Wake, confirmed this opinion. But officers in other Districts reported that there were many influential *zamíndárs* eagerly watching his movements, and ready to follow him into rebellion. Mr. Tayler, therefore, invited him to Patná; but this invitation was politely declined, on the plea of old age and bad health. At this time, the Kuár was in money difficulties, and was endeavouring to clear himself and save his estates by official aid. At a critical moment, however, Government withdrew its assistance, and the Kuár cast in his lot with the mutineers.

The rebel army, consisting of about 2000 sepoys, and a multitude of armed insurgents perhaps four times as numerous, marched on Arrah. They reached the town on the 27th July, and forthwith released all the prisoners in the jail, and plundered the Treasury. The European women and children had already been sent away; but there remained in the town about a dozen Englishmen, official and non-official, and three or four other Christians of different races. Mr. Tayler had supplied a garrison of fifty Sikhs. This small force held out for a long eight days, until rescued by Major Vincent Eyre.

The centre of defence had been wisely chosen. At this time, the East Indian Railway was under construction, under the local superintendence of Mr. Vicars Boyle, who, fortunately, had some knowledge of fortification. He occupied two houses, now known as the Judge's houses; the smaller of which, a two-storied building, about twenty

yards from the main house, was fortified and provisioned. The lower windows, &c. were built up, and sand-bags ranged on the roof. When the news came that the Dinápur mutineers were streaming along the Arrah road, the Europeans and Sikhs retired to the smaller house. The mutineers, after pillaging the town, made straight for Mr. Boyle's little fortress. A volley dispersed them, and forced them to seek the shelter of the larger house, only a few yards off, whence they carried on an almost continuous fire. They tried to burn or smoke out the little garrison, and attempted various other safe modes of attack; but they had no guns. Kuár Sinh, however, produced two small cannon which he had dug up, and artillery missiles were improvised out of the house furniture. Within, there was no thought of surrender. Mr. Herwald Wake, the Magistrate, put himself in command of the Sikhs, who, though sorely tempted by their countrymen among the mutineers, remained faithful throughout the siege. The miserable failure of a relieving party, who had proceeded by water from Dinápur, has been already described in the Statistical Account of Patná District (vol. xi. pp. 87–90). It was headed by Captain Dunbar, and composed of 150 Europeans. Starting from Dinápur by steamer, they landed in Sháhábád, only to fall into an ambuscade between two and three miles from Arrah, and to be driven back in most disastrous retreat.

As time passed away, and no help came, provisions and water began to run short. A bold midnight sally resulted in the capture of four sheep, while water was obtained by digging a well 18 feet deep inside the house. A mine of the enemy was met by countermining. On the 2d August, however, the party inside the house observed an unusual excitement in the neighbourhood. The fire of the enemy had slackened, and but few of them were visible. The sound of a distant cannonade was heard; before sunset the siege was at an end, and on the following morning the brave garrison welcomed their deliverers.

Major Vincent Eyre of the Bengal Artillery, while steaming up the Ganges with his horse battery of six guns and a company of European gunners, touched at Baxár *en route* for Gházípur, and heard that the Europeans at Arrah were besieged. He immediately landed, and taking with him 150 men of the 5th Fusileers, a few mounted volunteers, and three guns with 34 artillerymen, started for Arrah on the 30th July. Rain had been falling for some weeks, and the country was well-nigh impassable; but after two days' hard

marching he arrived at Bíbíganj, where the enemy had destroyed a bridge over a deep stream, which forced him to make a flank movement to get clear of the railway embankment. Here he met the forces of Kuár Sinh, and after a sharp engagement dispersed them with a bayonet charge. They never rallied; and Eyre marched straight into Arrah, where he arrived on the morning of the 3d August.

Having rested his men, he determined to pursue the old Rájput to his residence amid the jungles. He was reinforced by 200 men of the 10th Foot, and 100 of Rattray's Sikhs. On the 11th August he arrived before Jagdispur, where a vast amount of grain, &c., had been stored up by the rebel chief. After some jungle-fighting, the stronghold was captured; the grain was redistributed among the villagers from whom it had been forcibly taken, and the principal buildings were blown up. Among these there was a Hindu temple, lately erected by Kuár Sinh, which was not exempted from the general fate. The Kuár himself had fled to Sásserám, with some mutineers of the 40th Regiment; from that place he passed on to Bandá, Cawnpur, and Lucknow. After some months' wanderings, he returned to Jagdispur mortally wounded by a shell, and died a few hours after his arrival. His property was confiscated; and the Jagdispur jungle, in which his retainers lurked till October 1858, was finally cleared by the present proprietors of the Bihiyá estate, and is now entirely cultivated. Mr. Burrows, a contractor on the East Indian Railway, had been presented with the lease of the jungle, on condition that he cleared a certain portion within two years. More active measures, however, became necessary, and Government offered Rs. 6 (12s.) a *bíghá* for land cleared by a certain date. With 4000 men at work, a broad path a half-mile wide was driven right through the jungle; while minor gaps were cut at right angles, rendering the whole accessible, and the further concealment of rebels impossible. While this operation was being effected, constant encounters took place between the coolies and the rebels, and the utmost care had to be exercised.

Village Institutions.—The officials generally found in villages in Sháhábád District are the *jeth rayat* and the *patwárí*. In the plateau to the south, the position of village headman is, to some extent, occupied by the *baigá*.

The Jeth Rayat, or village headman, exists everywhere. He is originally selected as the most influential and substantial man in his village; but the office is, as a rule, hereditary. The duties are

principally connected with disputes regarding the village lands, in which the *jeth rayat* acts as a kind of mediator between the landlord and his brother cultivators. At the commencement of the year, it is customary for the landlord to present him with a *pagrí*, or some such small gift. He can be dismissed at the option of the landlord, for misbehaviour. The *baigás* or village priests of the Kaimur plateau do not, according to Mr. Eyre, constitute a distinct caste. They are Kharwárs, or Khairwárs, and were formerly the owners of the soil; but their lands have long been in strangers' hands, and their priestly functions are fast being usurped by Bráhmans from the plains. A trace of their former influence is found in the custom of the eldest son becoming the *baigá*, where he is a descendant of the former village-owner, and resides in his native village. The Kols of Rohtás choose their own *baigá*. The term and the office seem to have been derived from the primitive Gondh polity. The *baigás* exercise a good deal of influence, and are regarded with superstitious awe. It is said that the *rayats* will not plough or sow their fields until the *baigá* sets the example; nor will they cut their crops until he has eaten a portion from each. Should he quarrel with the proprietor, and leave the village, all the tenants follow, and no new village can be founded without him.

In addition to the *baigá* and the *jeth rayats* there is another kind of headman, known as the *mukaddam* or *gawán*, a term originally applied to the first settler in a village; but the name has extended itself to all his descendants, so that many *mukaddams* are now to be found in one village. They do not appear to have any great influence; but they are consulted in matters regarding the village and its lands, and occasionally enjoy the privilege of leasing fisheries, &c., on advantageous terms. At rent-time they receive trivial presents, such as sweetmeats, &c., from the *zamíndár*, who cannot remove or dismiss them. Formerly they collected rents and sent in unclaimed property, receiving 5 per cent. of their collections as wages for their services; but these privileges have long been in abeyance.

PATWÁRÍS, or village accountants, were largely utilised in taking the Census of 1872. The *patwárí* registers are now carefully kept up, and the necessary corrections made from time to time. There is generally one *patwárí* in each village; but in not a few cases there is only one to several villages. He is appointed by the *zamíndár*; and his nomination, if confirmed by the Collector, is duly registered. The post is generally hereditary, but the *zamíndár* has the right of dis-

missal. The *patwáris* are almost invariably Káyasths by caste. In the whole of the Sásserám Subdivision, there is only one Musalmán *patwárí*. They are paid either in kind or in cash. Their duties are to keep the village accounts, and also, if there is no *tahsildár* or *gumáshtá*, to collect the rents of the *zamíndár*. They frequently hold land, seldom keep shops, and rarely lend money. Their education is generally confined to a little Hindí, but a few know Urdu also.

The *grám purohits*, or village priests, perform various ceremonies at the seasons of sowing and reaping. They are paid from 25 to 50 *sers* out of every hundred *maunds* of grain. The post is hereditary, being generally filled by the heirs of the deceased priest. The *gorait*, or village *chaukídár*, is paid, if at all, either by the produce of the *chaukídárí jágír*, or by receiving one *ser* on each "plough" that a *rayat* holds. The *lohár*, or blacksmith, makes the ploughs and the agricultural implements. In payment he receives 20 *sers* of grain for making a plough, and from one to two bundles of *dhán* or *rabí* during the reaping season, and two handfuls of paddy for each plough for every day that the *rabí* sowings last. The *kumbhár* or potter often occupies a piece of rent-free land in return for supplying the village with pottery. The *nápít* or barber, and the *dhobí* or washerman, are paid one half of the *lohár's* wage. The *chamár*, or shoemaker, receives one bundle of grain from every field, four *sers* for every pair of shoes, and one *ser* for every *nádhá* or neck-buckle for bullocks.

PANCHÁYATS.—A full account of *panchávats*, or village councils, has been given in the Statistical Accounts of Patná and Sáran Districts (vol. xi. pp. 91–93 and 265–267). The following paragraph on this subject is quoted from a report by the Subdivisional Officer of Bhabuá :—

"In *mauzá* Mokrí there is a council called *pathar*, to which questions of irrigation, caste, and public hospitality are referred. The council-house is erected in the form of square stone benches, fixed on stone stands, large enough to contain one hundred persons. It is supported from the produce of a piece of land, reserved for the practice of public hospitality."

VILLAGE DUES AND CESSES.—I quote the following from Mr. Eyre's Administration Report for 1872–73 :—"The *patwárí*, or village accountant, is not paid by the landlord ; where rents are paid in cash, he receives from the *rayat* from three *pies* to one *ánná* in every rupee of rent. Where rents are paid in kind, he receives

one *ser* in every *maund*, whatever the crop may be. Where the produce is divided in equal shares between the landlord and the tenant this cess is levied from the latter. Where the custom known as *nausat*, or a division of 9-16ths to the landlord and 7-16ths to the tenant prevails, the former pays the cess. The grain is weighed in the village *khalíhán*, or threshing-floor, by a member of the Sonár, Telí, Sunrí, or Makerí caste, as the case may be. His remuneration consists of two and a half *sers* of each kind of produce, which is taken from the gross undivided amount. He is entitled, in addition, to the gleanings of the field after the crop has been cut. The village barber is the next to appear on the harvest-field. He comes with his looking-glass, which he shows to the *rayat* cutting his crop. This ceremony entitles him to half an armful of the produce; and when again repeated at the *khalíhán*, entitles him to take a full armful. The village *chaukídár* usually holds, in remuneration for his services, a portion of land given him by the village landlord. Theoretically this land is rent free, and, so far as the recipient is concerned, it is so. But the rent, at current rates, of that land is added to the rents payable by the other cultivators, and thus the balance is restored. If the *chaukídár* receives no land, each cultivator pays him in money or kind. The village *chamár*, or tanner, takes the skin of all bullocks and cows that die, the property of the village *rayats*. He supplies the household with shoes, and the cultivator with throat-lashes and yoke-leathers for his plough bullocks. He receives in return a half armful of the grain of each harvest from the field, and a full armful from the *khalíhán*. The village *dhobí*, or washerman, is paid according to the same rates as the tanner. In return for these customary diminutions of his produce, the cultivator receives the professional services of these village officials, or rather manorial servants; but it must be evident that the deductions are somewhat in excess of the return given.

"In addition to these outgoings, there must be taken into consideration the exactions of the landlord. Safe in the exercise of arbitrary power up to a certain point, he afflicts the *rayats* with demands calculated to interfere materially with their own especial pursuits. (1.) He takes their bullocks, and ploughs his own land therewith without remuneration. (2.) He compels them to sow his fields without payment. (3.) He exacts one *gharí* of sugar-cane juice from each sugar-mill. (4.) His field labour, performed by the low castes, is not fully remunerated, being paid in food only. (5.) He

exacts oil (*chirághí*) from each Telí. (6.) He takes baskets from each *dom* and shoes from each *chamár* without payment. (7.) The village *nápit* shaves and shampoos him unremunerated, and the village *lohár* supplies ironwork unpaid. (8.) If he resides on his estate, the village *kumbhár* supplies pottery at the *Holí* and *Dashahára* festivals. If he is a non-resident, the village *ámlá* is daily supplied instead."

MATERIAL CONDITION OF THE PEOPLE.—The impoverished condition of the lower classes in Behar generally has been already alluded to in the Statistical Accounts of the Districts of Patná (vol. xi.) and Gayá (*ante*, pp. 73–75). Although, in Sháhábád, the average density of the population is much less than in either Patná or Gayá, yet a much larger proportion of the area is uncultivable, and the actual pressure of the population on the soil is quite as great in this District as in either of the others.

The condition of the people in the Sásserám Subdivision has been described by Mr. Eyre, the Subdivisional Officer in 1871–72. In some portions of his description, it may be that he exaggerates the poverty of the agricultural classes; but on the whole, he gives a fairly accurate picture of the material condition of the people generally. He divides them into four classes:—(1) gentry (*ashráf*); (2) artificers (*karígar*); (3) traders (*baniyá*); and (4) labourers (*kárindagán*). The first class has of late years so increased in number, that though the pride of those who constitute it is unlimited, the poorer among them are compelled by sheer necessity to resort to manual labour. Some hold lands, which they cultivate by hired labour, but a large proportion cultivate their fields with their own hands. No Bráhman will hold the plough; and Rájputs who, like the Bábhans and Patháns, look upon themselves as hereditary soldiers, are also averse to the toil of cultivation. Before the Mutiny of 1857, there were many Sháhábád Rájputs in the native army, and these on their return home helped to swell the numbers of the rebels serving under Kuár Sinh. Káyasths seek service in the courts or in factories, and act as private servants to the more wealthy landowners and merchants. The members of the artificer class, as a rule, hold farms and cultivate the soil, besides following their special trades. When two brothers occupy the same house, it frequently happens that one attends to cultivation while the other follows the hereditary occupation. The *baniyás* are petty traders; in this class are included the *bepárís*, who carry about, on pack bullocks, produce of all kinds between the villages and market-

towns. The labouring class includes both those who hold farms and those who plough and act as day-labourers.

The wealthier inhabitants of the District live for the most part in the principal towns, in substantial houses built of brick or stone; the poorer villagers, on the other hand, inhabit mud cottages with tiled roofs. Men of the richer classes wear muslins in summer, and cloths of English manufacture in the cold weather; and their wives and children wear gold and silver ornaments. Menial servants are kept by every respectable family, and the status of these servants (except that they cannot be sold) is practically identical with that of slaves. Lavish expenditure is the chief characteristic distinguishing members of the old families from the *novi homines* who have been enriched by trade or usury. The condition of members of the artificer class varies with the different trades followed. Mr. Eyre includes in this class all kinds of manufacturers —from the affluent goldsmith, who is always well off, to the poorest weaver (*juláhá*), whose profits seldom exceed 6d. or 7d. a day. The *bepárí*, who carries grain from the country to the markets, forms the link between the producer and the wholesale dealer. He trades on his own account, and sells only to the wholesale dealers, who supply the retail vendors. The pressure of the population on the soil, and the universal objection to emigration, combine to render the position of the peasant a very unenviable one. A general understanding exists between the cultivator and his landlord, that the former is not to be dispossessed from his holding as long as he pays his rent. This rent, however, is not fixed, but is regulated by the rates current in the village, and these may be varied at any moment at the will of the landholder. As long as this custom continues, no amelioration in the condition of the labouring classes can be expected. Increased exertions on the part of the cultivators only lead to the enforcement of a higher rate of rent, and the profits are appropriated by the landlord. The cultivator has no inducement to work; and he therefore satisfies himself with merely obtaining from the land as much as will enable him to support himself and his family, and to meet if possible his obligations to his landlord. Nearly all the cultivators are in debt, either to the owner of the land or to the village grain-dealer; and the lenders know that their investment is safe, although their only security is the helplessness of the borrowers, and their attachment to the soil. The position of the barber, tanner, washerman, and other village servants is some-

what better, for, in addition to their profits from cultivation, they receive fees in grain from the other villagers for performing the duties of their respective offices.

THE DRESS of the people of Sháhábád resembles that described in the Statistical Account of Patná District (vol. xi. pp. 100–102). The richer natives wear, in the warm season, worked and plain cloths of *náinsukh* and *malmal*, or of *súikar* or *malmal* worked with thread. In the cold weather, *banát makmal*, *dhúpchháyá*, and English cloths and flannels are the materials used. Dehli shoes are generally worn, or the shoes called *zardozí*, worked in brass or bell-metal on *tasar* silk. The average cost of a dress for both seasons is about £3. A pair of shoes costs 2s. 3d., and the price of the *zardozí* is 4s. a pair. Women of the better class wear every year four dresses (*sárí*) of fine cloth, costing 4s. 6d. each; their ornaments consist generally of a nose-ring, two kinds of silver armlets (called *joshan* and *bank*), a pair of silver anklets (*kará*), bracelets (*kará* and *pahunchí*), ear-rings and necklets of silver. The value of these ornaments will usually be from £8 to £10. Every child, after it is eight years old, wears silver ornaments of the average value of £3 to £4. Muhammadan ladies do not, if they can afford it, wear any but gold ornaments on the arms, neck, or ears; but they sometimes use anklets of silver. Hindu women of position do not wear shoes, but Muhammadan ladies are not so strict in this particular. The poorer gentry dress more cheaply. Both males and females wear *náinsukh* or American cloth only. The ornaments of the women are of silver or bell-metal, the cost of which does not exceed £3, 7s. Add to this the price of two *sáris*, 4s. 6d., the price of a waist-cloth (*dhutí*), turban (*pagrí*), cloth (*chádar*), and jacket (*mirzái*), 10s. 6d., and the cost of a child's clothing, 3s.; and the total expenditure on clothing for a man with a wife and one child is £4, 5s. Of this sum the greater part, namely, that spent on ornaments, is incurred once for all. With regard to the other classes, I can add nothing to the description given in the Statistical Account of Patná District. Dr. Buchanan-Hamilton remarked that the practice of painting the forehead with red, and anointing the body with oil, is not so common here as in Behar.

DWELLINGS.—"Except in the greater rudeness of roof," writes Dr. Buchanan-Hamilton, "there is no difference in the huts or furniture of Sháhábád District as compared with those in Behar," described in the Statistical Account of Patná District. Mr. Eyre reports that

"the houses of the gentry are generally of stone or brick. Ornaments of carved work are sometimes found on the front of the galleries, either of stone or wood. The stairs, doors, and windows are miserably small and awkward. The roofs are generally flat. In the country villages, the houses of the gentry are of mud, tiled as a rule; but when the narrow means of the family do not permit this, thatch only is used. The mud of the walls is mixed with broken pottery, to impart solidity. Most of these houses are flanked with four towers at each corner of the courtyard, but some have but two towers, one at each end of the front range. Wooden balconies are common; and these, supported by carved beams of wood, form below an entrance verandah. The huts of the poorer classes are dark and close according to our ideas, but keep out the wind and rain. They possess a small aperture, generally facing east, unprotected by any door of wood, but closed at night by a hurdle. A roof, supported by the walls, and by a ridge pole running from one gable end to the other, is tiled sometimes, but among the poorer classes thatched with rice-straw, sugar-cane leaves, or coarse grass. If the family be numerous, additional huts are added, built on a square, which they face, and which forms the courtyard (*ángan*). These huts, of which two are given up to the cattle and the grain, form the residences of the mass of the population. It seems almost needless to state that sanitation is undreamed of; and although cleanliness of person is a generally observed canon, Oriental scrupulosity is not extended to the dwellings."

With regard to household furniture, a cultivator has none but the barest necessaries, such as have been mentioned in the Statistical Account of Patná District (vol. xi. p. 105). The following estimate of the utensils used by a well-to-do Muhammadan family, consisting of six persons, is given by Mr. Eyre:—Two cooking pots (*degchí*), value 14s.; one long spoon, 9d.; four plates, 6s.; four small spoons, 1s. 6d.; two *lotahs*, 6s.; four bowls (*katorá*), of bell-metal, 5s.; two jars for water, 1s.; one basin (*lagan*), 4s.—total value, £1, 18s. 3d. In a Hindu family of the same size and position, the utensils in use are as follow:—Two cooking pots (*batlohí*), 15s.; four plates (*thálí*), 14s.; two bowls (*katorá*), 3s.; four tumblers, 4s.; one frying-pan (*karáhí*), 5s.; one iron spoon (*kalchhí*), 1s.; one brass bowl (*katorá*), 8s.; one iron bowl, 4s.; one *lotah*, 10s.—total, £3, 4s. The better classes have beds (*chárpái*) of more elaborate workmanship than those in common use. Cur-

tains are extremely rare; but mattresses of coarse cloth stuffed with cotton, and pillows stuffed with the same material and covered with long cloth, are used.

Food.—The Collector in 1870 estimated the average monthly expenses for the family of a well-to-do shopkeeper, consisting of six persons, as follows:—Rice, 11s.; pulses, 5s.; flour, 10s.; melted butter, £1; oil, 1s.; vegetables, 4s.; milk, 4s.; servants' wages, 5s.; clothing, 10s.; salt, 6d.—total, £3, 10s. 6d. per month. For a peasant's family of six persons:—Rice, 12s.; pulses, 4s.; vegetables, 1s.; oil, 1s.; salt, 1s.; cloths, 4s.; liquor, &c., 4s.—total, £1, 7s. These estimates give an average annual expenditure of £7, 1s. for each member of a shopkeeper's family, and £2, 14s. for that of an ordinary cultivator. Dr. Buchanan-Hamilton wrote that "a much smaller quantity of animal food is used in Sháhábád than in Behar. The richer and higher castes consume chiefly goats' flesh. Geese are not killed; there are very few pigeons, and no ducks, and Hindus do not eat fowls. The lower castes have many swine, and eat pork twice or thrice a month. The supply of game is not great; and what there is, is eaten principally by the lower classes of cultivators. The higher castes, however, eat partridges and quails, the only birds of which they are fond. Lean goats' meat is sold daily in the market at Arrah and Sásserám; and the well-to-do Hindus, except a few Bráhmans, do not scruple to buy meat from the butcher. In small places, these tradesmen kill whenever there is a demand. No beef is publicly sold; but I suspect that more is used than is generally avowed, for both here and in Behar there are butchers who live by killing cattle. The killing of cattle is, as is well known, hateful to a Hindu; and accordingly when Muhammadans eat beef, they conceal the fact as much as possible, from fear of giving offence to the Hindu portion of the community. To the inquiries, therefore, that I made, conducted chiefly by Bráhmans, the people both of Behar and of Sháhábád denied what they consider the crime of beef-eating. The flesh of buffaloes is in little or no request. Fish is even scarcer here than in Behar, there being very few large tanks. The only direction in which there is room for luxury in food among the natives is in the use of rice, *ghí*, milk, spices, sugar, salt, and oil. The quantity of oil considered as a full daily allowance for five persons, young and old, varies in different places from 4 oz. to 8¼ oz., the latter figure being usually nearer the truth than the former. Sugar, or extract of

sugar-cane, is chiefly used in sweetmeats for children, and at all feasts on public occasions. Adults generally use sugar only with sherbet, a cooling drink consumed in the hot weather in this part of the country, composed of water and sugar, or extract of sugar-cane, with capsicum or black pepper, both of which are considered cooling. Rice is eaten twice a day by all who can afford it; but near the Ganges the staple food of the lower orders is generally some coarser grain, which, in the interior also, is used at least once a day. The coarse grains in commonest use are barley, pease, and a pulse called *chana* (Cicer arietinum). A few of the poorer people use as substitutes for grain—*mahuá* flowers, and the kernels of the *mango*, *sakwá*, and *kend* fruits. The family of a poor farmer with one plough (consisting of six persons young and old), consumes daily 7½ lbs. of cleaned grain for boiling, and as much meal for pudding, with 1 lb. 10 oz. of split pease for seasoning—in all, 16 lbs. 10 oz. of farinaceous food each day for the six persons, young and old, which seems a very large allowance. The fuel in most common use is cow-dung made into cakes; sometimes it is mixed with husks of rice, but more frequently it is used alone. In the well-cleared parts of the District, firewood is exceedingly dear, and, indeed, is often not procurable, except by sending cattle and woodcutters to a great distance. Even in the vicinity of some forests it is very scarce, the trees being preserved, partly from religious motives, and partly because they shelter game. The demand for cow-dung cakes is, therefore, very great, as in the cold season every one who can procure fuel burns a fire by his bedside; and the quantity of bushes, rushes, and woody stems of various crops, such as *arhar* and cotton, that is procurable, is quite insufficient for fuel."

Mr. Eyre gives the following estimates of the monthly household expenses of (1) a Muhammadan, and (2) a Hindu well-to-do family of six persons:—(1.) Meat, 14s.; rice, 9s. 5d.; pulses, 5s.; flour, 5s.; melted butter, 13s. 5d.; salt and spices, 1s. 3d.; oil, 5s.—total, £2, 13s. 1d. (2.) Rice, 11s. 3d.; pulses, 6s. 3d.; flour, 5s.; melted butter, 13s. 5d.; salt and spices, 8s. 5d.; oil, 5s.—total, £2, 9s. 4d. If we add the cost of tobacco, *pán*, and firewood, the monthly expenditure will in both cases amount to about £3. The Muhammadan family would keep one male and two female servants; the former receives his food and 2s. a month as wages, the latter only receive food and clothing. The children of the servants are maintained by the head of the house, and expenses connected with their birth and marriage

are met by him. The total yearly wage and expenditure amount to £12, 8s. For a Hindu family, one male and one female servant are considered sufficient, and the cost of their maintenance is about £8, 8s. per annum.

GAMES, AMUSEMENTS, CONVEYANCES, &C.—These differ in no respect from those found in the Districts of Patná and Gayá. I need only add to the description which has been given in the Statistical Account of Gayá (*ante*, pp. 78-82), that the custom of keeping fighting rams is common in all these Districts. A good ram will sell for £3 or £4.

AGRICULTURE.—A general idea of the state of cultivation in Sháhábád District, and of the various crops which are grown in the different *parganás*, may be gathered from the following abstract of a Report which was submitted by the Collector in November 1873, at a time when it was feared that there would be a considerable failure of food-crops throughout this part of the country. The total area of the District is 4385 square miles, or 2,808,400 acres. Of this area, 2,200,000 acres may, in round numbers, be said to be cultivated. The area usually covered by autumn (*bhadaí*) and winter (*aghaní*) crops is about 1,500,000 acres, that occupied by spring or *rabí* crops 600,000 acres, and that covered by other than food staples 100,000 acres. The *rabí* crop is grown chiefly in the north of the District. In *parganás* Arrah and Bárágáwan, from two-thirds to three-fourths of the lands are under *rabí* cultivation. In Bhojpur and Bihiyá, the proportion is about a half, and in Dinárah about two-thirds. The remaining *parganás* produce principally rice, about three-fourths of the area yielding a rice crop in ordinary years. Among staples other than food grains may be mentioned—opium, indigo, sugar-cane, oil seeds, and cotton. In Arrah and Bárágáwan, with a cultivated area of about 140,000 acres, there are about 4000 acres which produce such staples. In Bihiyá, with a cultivated area of 124,000 acres, 8000 acres yield staples other than food grains.

SOILS.—Sháhábád may be said to have on the whole a much drier soil than the trans-Gangetic Districts of Sáran and Tirhut. Along the north of the District runs a fringe of low-lying land, locally known as *khádir zamín*, representing the bed of the Banás or old Ganges, which is annually inundated for about four months, when the present stream is in high flood. Cold-weather crops of the finest character are grown here, on a soil which is enriched by the silt which every flood brings down.

Very little land has been rendered uncultivable through being covered by sand blown from the bed of the Són. The soil is light for a few miles west from that river during the greater part of its course, except at its mouth, where the influence of the Ganges makes itself felt. According to Dr. Buchanan-Hamilton, this light soil can be divided into two classes, one consisting of fine sand, mixed with a loose mould, and known as *bala*, *usar*, and *rehar*; the other a very tenacious clay, intermixed with a good deal of coarse sand, which becomes so hard in dry weather, as to be frequently mistaken for clay. It is only when mixed with water that its true nature becomes apparent. Both soils, so long as they are kept moist, produce good crops; but without continual irrigation they grow nothing, except a few pulses sown in the rains. Throughout the District, a free mould forms a large portion of the soil; when quite free, it is known as *doras*, *pairú*, and *dhash*, but when a little clay is found with it, it is called *sigat*. This last soil is especially fitted for rice.

Clay or *bángar* lands are considered the best, on the whole, as they retain moisture very well, and produce cold weather crops without irrigation. When a greyish black tinge is present, the soil is called *kharail* or *kewál*. This produces wheat, *jáo*, *masúri*, gram, and *khesárí*; but by the middle of March, it is baked hard and covered with gaping fissures caused by the heat. If a parallel line be drawn at a distance of three miles from the Són, up to the Grand Trunk Road and then along that road, all the soil in the Sásserám Subdivision to the north and west of such a line is *kharáil*—a black argillaceous soil, with a slight admixture of sand. To the east and south, again, is the *doras* soil, which is annually fertilised by the hill streams. *Balmat* soil produces good rice crops; but if in village lands, vegetables and opium are generally grown on it. *Debono* soil is of a similar character. The soil in the saucer-shaped valleys on the Kaimur plateau is a rich and purely vegetable mould, swept down from the hills above.

Rice Cultivation.—There are three principal rice crops:—(1.) The *bhadaí*, or early-rain crop, which is sown in July or August, and ripens in about sixty days; (2) the *báwag*, which is sown broadcast in June or July and reaped in November and December; (3) the *ropá* or winter crop, which is also sown in June and July, and is transplanted in August and reaped in December and January. There is another kind of rice called *boro*, sown in November, transplanted in January, and cut in April. This crop is grown only on

marsh lands and on the sides and in the beds of shallow rivers; the area cultivated with it is very limited. The first rice crop yields about 2-16ths, the second about 5-16ths, and the third about 9-16ths of the entire out-turn; the figures being in an average year about 70,000 tons, 175,000 tons, and 315,000 tons respectively.

The two chief varieties of the early-rain crop are the *sáthiyá* and the *sirhá*. The ground is ploughed and afterwards harrowed while it is under water, and then the seed is sown broad-cast. After two or three days the water is run off; but the ground is again flooded after an interval of eight or ten days, and remains under water till the crop has ripened. From 48 lbs. to 50 lbs. of seed are required for an acre, and the produce averages about 7 cwts.

The *báwag*, or broad-cast rice, is sown after the commencement of the rains, generally on low lands. Little attention is paid to the crop after it is once sown. The amount of seed used, and the average out-turn are the same as in the case of *sáthiyá*. The following six varieties are mentioned by the Collector:—(1) *karangá*, (2) *jhingí*, (3) *sabadoyiá*, (4) *badlí*, (5) *kálíbánk*, (6) *karaharí*.

The winter rice, called *ropá*, is sown broad-cast on nursery beds, nearly a hundredweight of seed being used for every acre. The field is then smoothed with the harrow (*hengá*). In about a week the seed has germinated; and before a month has elapsed, the seedlings are transplanted into fresh ground. The crop is cut in December or January, and the out-turn on an acre of land is generally from 11 to 12 cwt. Winter rice is seldom planted two years in succession in the same field, but is alternated with broad-cast rice. The latter is cultivated with less trouble and expense; but the out-turn from the former is much greater, and all the finer kinds of rice are transplanted. The following seventeen varieties are given by the Collector:—(1) *bánsphúl*, (2) *longchúr*, (3) *kawalbás* (4) *sháh pasand*, (5) *gopi*, (6) *sukhdás*, (7) *karangí*, (8) *jhúngí*, (9) *kapsahá*, (10) *amághand*, (11) *sukhbilás*, (12) *jalhar*, (13) *ujharhán*, (14) *sahadiyá*, (15) *kapsár*, (16) *thákurbhog*, (17) *bhirkabár*. The following seventeen sorts are also grown in Sháhábád:—(18) *baitarní*, (19) *barántí*, (20) *náinsukh*, (21) *básmatí*, (22) *kanakzírá*, (23) *kauhí*, (24) *rámjúiá*, (25) *gazmúkta*, (26) *láldiyá*, (27) *ratangop*, (28) *sitá bhoj*, (29) *húrúrá*, (30) *rámprashad bhoj*, (31) *shám zírá*, (32) *rámsál*, (33) *sáhil*, (34) *súgá pankhí*.

In Dr. Buchanan-Hamilton's time, rice was the principal crop in the District, except on the low banks of the Ganges; although the

neglect of some landowners in repairing the reservoirs on their estates had somewhat diminished the extent cultivated, and had very much reduced the produce. He estimated that half the District was cultivated with rice, and he had no doubt that extended irrigation would render the land fully as productive as in Behar. "All the transplanted rice is finer than what usually grows in Bengal, but inferior to that of Behar. The finest variety, *sukhdás*, is very white, and its smell is nearly as agreeable as that of the Patná *bánsmatí*. The land on which the seedlings are reared is generally manured, and about half of it is planted with rice after the seedlings have been plucked. The remainder lies fallow. The seed is commonly made to sprout before it is sown, and the quantity of unprepared seed that is sown in any crop of rice is very inconsiderable."

The seasons for sowing and reaping vary considerably with the rainfall. The following dates for the different crops were ascertained by Captain Heywood, R.E., from personal investigation, and may be thoroughly relied upon. *Boro* rice is sown from November 10th to January 15th, and cut from April 1st to May 31st. Early rice, including *sáthiyá* and *báwag*, is sown from June 15th to August 31st, and cut from September 10th to November 30th. Winter rice is sown from June 15th to July 30th. The work of transplanting takes place between July 15th and September 10th, but the period of greatest activity is generally about the middle of August. The crop is cut from November 1st to December 22d.

The names by which rice is distinguished in the various stages of its growth are as follows:—*Bíchhan*, the seed; *ropa*, the seedling; *renra*, the plant when the ear appears; *bál*, the ear; *dúdha*, when the grain is soft; *goṭí*, when the grain hardens; *dhán*, ripe paddy; *chaul*, cleaned rice; *bhát*, cooked rice. With these may be compared the names given in the Statistical Accounts of Patná and Gayá Districts (vol. xi. p. 110, *et ante*, p. 84).

PREPARATIONS MADE FROM RICE, &c.—I have little to add to the list of preparations made from rice given in the Statistical Account of Gayá (*ante*, p. 84). The prices in the market vary with those of the ingredients. The Deputy-Collector of Bhabuá states that *múrhí*, or parched paddy, sells at 10 lbs. for a shilling; and that *chúrá*, or rice which has been steeped in water and then beaten, is sold at from 16 lbs. to 18 lbs. for a shilling.

Bhát, or plain boiled rice; *khichrí*, or rice cooked with *dál*; *rasiá*, or rice cooked with molasses; *dhán láwá*, or roasted paddy;

pharhí, or roasted rice; and the mixtures made from rice flour, *chauretá*, by boiling it in molasses and water, or by cooking it with melted butter—are the preparations made from rice which are most commonly eaten by the people of this District. It is stated that no liquid preparations are made from rice in Sháhábád.

OTHER CEREALS.—Wheat, or *gaham* (Triticum vulgare), is sown from the 15th October to the 20th November, and reaped from the 27th February to the 15th April. It is generally sown broad-cast on sandy soil, and requires as a rule three waterings. It is frequently sown on lands from which a crop of early rice has been taken. It is often sown together with barley, and also with gram, mustard, or linseed. Bread (*roti*) is made from wheat flour (*máidá*). The stubble is grazed by cattle, and the pounded straw (*bhúsá*) is used as fodder. Barley or *jáo* (Hordeum hexastichum) is sown from the 15th October to the 21st December, and cut from the 20th February to the 15th April. It is sown partly with wheat, in which case the crop is called *gujai*; partly by itself, and partly with pulse. When mixed with gram or peas, the crop is called *jáo búntá*, and *jáo karáo* respectively. Coarse bread is made from barley; but the grain is more usually parched and then pounded, in which form, called *satú*, it is largely consumed by the labouring classes. Like wheat, barley is sown broad-cast, and requires three waterings. Oats or *jái* (Avena sativa) are sown from the 15th October to the 20th November, and cut from the 20th February to the 15th April. This crop is but little grown in Sháhábád District, except on estates under European management. *Chiná* (Panicum miliaceum) may be sown at almost any season from the 20th December to the 1st May. It is cut from the 10th February to the 15th June; two or three crops being sometimes taken during the same season. It requires but little water, and is frequently sown on poppy lands after the opium crop has been gathered. *Maruá* (Eleusine corocana), a millet, is sown from the 15th June to the 20th July, and cut from the 15th August to the 15th October. It is partly sown broad-cast, and partly transplanted to ground that afterwards gives a winter crop. It is largely consumed by the poorer classes in the form of *satú*, or as coarse bread. This is a most important crop, and in bad seasons, when the rice crop fails, it supports the people till the spring crops have been harvested. Maize, or Indian-corn (*makái*), is sown from the 20th June to the 20th July, and cut from the 15th July to the 15th August. It has in many parts of Sháhábád District, and especially

along the bank of the Ganges, succeeded *maruá* as the staple *bhadai* crop. The out-turn is larger, and the grain more satisfying. Besides being consumed in the form of bread, or as *satú*, the young ears, while still green, are often parched in the cob, and so eaten. *Janirá*, a species of Holcus, is often sown together with Indian corn. It is generally cut in September. *Bájrá* (Pencillaria spicata) is sown from the 1st July to the 15th August, and cut from the 15th September to the 15th October. *Kodo*, a species of Paspalum, is sown from the 20th June to the 31st July, and cut from the 19th September to the 3d December. *Sánwán*, a millet, and *tangún*, are sown in July and cut in September.

GREEN CROPS.—Gram, *bút* or *chaná* (Cicer arietinum), is sown from the 15th October to the 15th December, and cut from the 15th February to the 5th April. Besides forming the best fodder for fattening horses, this pulse is eaten by the natives in all stages of its growth. The young leaf is eaten as *ság*, and the grain is split and converted into *dál*, or pounded into *satú*. *Khesárí* (Lathyrus sativus) is sown from the 1st October to the 15th November, and cut from the 10th February to the 15th March. This crop is frequently sown broad-cast among the rice stubble. It requires no care; and the grain is eaten by the poorer classes, who, unlike the people of Eastern Bengal, have no prejudice against its use. Peas or *matar* (Pisum sativum) are sown from the 15th October to the 20th November, and cut from the 25th January to the 15th March. *Rahar* or *arhar* (Cytisus cajan) is of two kinds. Both are sown from the 20th June to the 1st August; but the inferior kind or *rahar* proper is cut generally in February, while the superior kind, sometimes called *rám rahar*, is cut a month later, and sometimes not till the 15th April. *Masúri* (Ervum lens), a lentil, is sown from the 10th October to the 15th December, and cut from the 9th February to the 20th March. *Urid* (Kutu ulunu), also of two kinds, the green and the black, is sown from the 20th June to the 31st July, and cut from the 30th September to the 16th. *Múg* (Phaseolus mungo) is sown at the same time as *urid*, and cut from the 20th November to the 15th December. *Rahar úrid* and *múg* are often sown in the same field. *Mothí* is sown in August, and cut from the 16th November to the 3d December. *Kulthi* (Dolichos biflorus) is sown from the 30th August to the 15th September, and cut from the 27th November to the 20th December.

OIL SEEDS.—Linseed or *tisí* (Linum usitatissimum) is sown from the

15th October to the 20th November, and usually cut early in March, but the harvesting period extends from the 15th February to the 1st April. Castor or *rendi* (Ricinus communis) is sown from the 20th June to the 1st August, and cut from the 29th December to the 30th April. *Til* (Sesamum orientale) is sown in July and reaped in September. Mustard or *ráí* (Sinapis nigra) is sown from the 15th October to the 20th November, and cut from the 25th December to the 28th February; but very little is left on the ground after the beginning of February. The cultivation of oil seeds, and the processes used in extracting the oil, have been fully described by Mr. Bourdillon, whose report has been inserted in the Statistical Account of Gayá District (*ante*, pp. 89–91).

THE VEGETABLES mentioned by the Collector are carrots (*gájar*), radish (*muli* and *baigun*), which are sown in October and ripen in March; potatoes (*álú*), sweet potatoes (*sakarkand*), and *suthní*, a variety of the Dioscorea, which are sown in October and ripen in January or February; beans (*sím*), sown in July and cut in March; *nenúa*, and *tauká* or *kadá*, which are sown in July and ripen in August; and *kohanrá*, sown in July and gathered in November. Among condiments the Collector mentions chillies, which are grown all the year round; carraway (*zírá*), coriander (*dhanlyá*), and aniseed (*sonf*), which are all cultivated from October to March. Carraway and aniseed are largely grown in the Bhabuá Division, whence they are exported to other Districts.

THE FRUIT-TREES of Sháhábád resemble those which are grown in the Districts of Patná and Gayá. The commonest are—mangoes, apples, loquats, *líchís*, oranges, lemons, mulberries, &c. The date-palm is cultivated for the sake of the juice, from which a liquor, *tárí*, is manufactured. The *mahuá* flower is used for the manufacture of country spirit, and is also eaten by the poorer classes, especially by those living near the jungles.

FIBRES.—Cotton, *kapás*, is sown in October and reaped in May. Jute or *patuá* (Corchorus capsularis) is sown in February or March, and cut in August and September. Hemp or *san* (Crotolaria juncea) is sown from the 15th June to the 15th July, and cut from the 30th September to the 31st January.

MISCELLANEOUS CROPS.—SUGAR-CANE (*akh*) is planted from the 15th February to the 20th March, and cut from the 20th November to the 20th of the following April. As a rule, the crop takes a year to ripen. It is planted in cuttings of about a foot in length, in rows

about two feet apart. When the plant begins to sprout, it is well watered and the surrounding earth is loosened. Each plant grows into a cluster of canes, which are generally ready for cutting in February or March. This is a very valuable crop, and is grown extensively throughout the District. It requires great care, and must have seven or eight waterings, even if the other crops have to do without water in consequence. The method of extracting the juice is much the same as that described in the Statistical Account of Gayá District (*ante*, pp. 92, 93), except that in many villages an iron mill is now being substituted for the indigenous stone mill.

Poppy or *poshtá* (Papaver somniferum) is sown from the 15th October to the 23d November, and the capsules are scarified for the purpose of extracting the juice from the 10th February to the 31st March. The cultivation of the poppy, and the method of extracting the opium, &c., has been fully described in the Statistical Account of Patná District (vol. xi. pp. 114, 115 and 146–154). The area under cultivation in Sháhábád in 1875 was 35,281 opium *bighás*, or 22,050 acres; the total out-turn was 7554 *maunds*, or 269 tons 16 cwt.; and the average produce per *bighá* 8½ *sers*, equal to an out-turn of 27½ lbs. of opium per acre.

Betel-Leaf or *pán* is cultivated at all seasons in the manner described in the Statistical Account of Gayá District (*ante*, p. 93).

Tobacco is not much cultivated. A species called *chanpatí* is grown near Sásserám over an area of about 100 *bighás*. From this is produced from 800 to 1000 *maunds* of leaf, which is for the most part disposed of locally, but a small quantity is exported to Benáres and the North-West Provinces.

Safflower or *kusúm* (Carthamus tinctorius) is sown from the 15th October to the 15th November, and gathered from the 15th February to the 15th April. The dye is made from the flowers, and oil is afterwards expressed from the seed. The seeds are placed in an earthen pot (*hándí*), which is pierced with holes, and put on another pot. Fire is applied under the lower pot and all round the upper one, and the oil trickles through the holes into the lower pot. The oil expressed has a very offensive odour; it is used for besmearing the leather *moths* used in irrigation, and also for application on sores and ulcers. The poorer classes also use it for burning, and sometimes for culinary purposes. No use is made of the seeds after the oil has been extracted from them. Safflower is sometimes planted by itself, but is oftener intermixed with other crops. The area under

cultivation is less than it was formerly. In Dr. Buchanan-Hamilton's time the annual produce was estimated at 799 *maunds*, valued at £454, 8s.

INDIGO.—The system of indigo cultivation in Patná, Gayá, and Sháhábád is totally different from that followed in the Districts north of the Ganges. The cultivation is for the most part *nij*, that is, on lands in which the factory have by long possession acquired a prescriptive right. The whole expenses are paid directly by the planter, who employs his own labourers and bullocks. The seed is sown all through the rains from June to October on good *rabí* lands, or on lands which, from their propinquity to a river, have an alluvial soil. The seed is sown early in the rains; and the plant grows to a good height by the end of September, when it is cut for the first time, and the manufacture commences. The stalks (*kúnthí*) are allowed to remain in the ground and gather strength during the ensuing cold and hot weather; they throw out leaves again on the appearance of the rains, and give a first-rate cutting in July and August. Two crops are always obtained from one sowing; but on strong soils, and under favourable circumstances, the plant after its second cutting gives a good supply of seed in December, and is then allowed to stand for a third crop. After this the land is ploughed and leased out for a year for spring crops; in this way the soil is refreshed, and prepared to bear indigo cultivation again in the following year. Thus, the same fields will be cultivated with indigo for three years, and with spring crops in the fourth year, after which they will be again sown with indigo. This system of cultivation, called *kúnthí*, is the one most generally practised in the southern Districts of Behar; but some indigo is also grown on the *jamáwah* system. In this case the indigo is sown by the cultivators on poppy lands in March or April, and reaped at the end of the rains, in time to allow of a crop of opium being taken off the same lands. The whole cultivation is at the cost and risk of the cultivators, who take an advance from the factory (generally from 10s. to 12s. a *bighá*), and bind themselves by contract, under a penalty of £2 a *bighá*, to cultivate a certain area with indigo. The crop is cut by the cultivator, but is carted to the factory (which supplies the seed gratis) at the planter's expense, and the bundles are then weighed, measured, and paid for at the rate of 2s. for four bundles, or one cart-load. The frequent disputes arising out of the system of measurement have in most cases given rise to a practice of appraising the crops on the field. Arbitrators are appointed

who calculate the value before they are cut, and this system is generally preferred by both parties. The factory is saved a good deal of trouble, and the cultivators the expense of bribing the factory servants, who record the number of bundles carted into the factory. The sums paid to the cultivators vary according to the quality of the crop from 10s. to £2, the average being about £1, 3s. a *bighá*, or about £2 an acre. As the sole expense to the cultivator is that of actual cultivation, and as he is able to take a second crop so valuable as opium off the land, the arrangement may be considered as usually very remunerative to him. According to Mr. Thomson, a landowner in Sháhábád District, the total expense to the cultivator of growing a *bighá* of indigo is 15s.; and for a fair out-turn he receives from the factory £2, and sometimes as much as £3 per *bighá*. But the necessity for extreme labour in irrigating at the most trying season of the year, prevents this system from being so popular with the cultivators as the high rate of profit would lead one to expect.

The manufacture is carried on in much the same manner as in Tirhut, and need not be particularly described (see vol. xiii. pp. 98–104). There are two periods for manufacture. The first *mahái*, as it is called, is in the beginning of August; and at this time all the *jamáwah* indigo and the second crop of the *kúnthí* indigo are manufactured. At the second *mahai*, beginning about the 9th October, the first crop of the *kúnthí* cultivation is usually manufactured. Owing probably to the drier climate and less favourable soil, the dye in Sháhábád District is as a rule inferior to that of Tirhut, and fetches a lower price. In consequence of frequent droughts, the crop is an exceedingly precarious one; and the smaller profits realised even in the best season by the planters, owing to the low price brought by the dye, renders them less able than those on the north of the Ganges to weather bad years. Regular supplies of water from the Són canals may remedy the losses caused by the uncertainty of the rainfall; but of late years the canal works, by raising the price of labour, have considerably injured the profits of this industry, and it is not unlikely that indigo cultivation south of the Ganges will be altogether discontinued.

Area, Out-turn of Crops, &c.—The figures on record showing the areas occupied by different crops are at best only approximately accurate, and the publication of such statistics is under any circumstances unsatisfactory; but when, as is the case in Sháhábád, these areas will shortly be changed by the introduction of a complete sys-

tem of irrigation, whereby the area occupied by irrigated crops will be largely increased, while that covered by crops requiring little or no irrigation will be diminished, such statistics, even if they are now trustworthy, will shortly become misleading. Dr. Buchanan-Hamilton estimated the total area of Sháhábád District at 4087 square miles; of which 136 square miles were occupied by rivers, tanks, marshes, and watercourses, 764 square miles by hills and tableland, 672 square miles by forests, jungles, and deserted villages and fields, and 174 square miles by broken corners, burial-grounds, roads, markets, and barren lands. In other words, 1746 square miles were waste-lands, 2294 square miles were cultivated, and 47 square miles were cultivable. In 1870 the Collector estimated the total area of the District at 4403 square miles; of which 2755 square miles were cultivated, 521 square miles were cultivable, 149 square miles were under water, and 978 square miles were incapable of cultivation. At the commencement of the paragraphs on Agriculture, I have given roughly the areas occupied by paddy and the spring crops throughout the District. For the Sásserám Subdivision Mr. Eyre gives the following statistics for the year 1872–73:— Total area of the Subdivision, 1757 square miles. Cultivated area, about 1488 square miles, or 952,535 acres; under paddy, 132,207 acres, or about one-seventh of the cultivated area; wheat, 156,508 acres, or about one-sixth of the cultivated area; peas, 96,675 acres; gram, 60,340 acres; *masúrí*, 58,271 acres; barley, 29,875 acres; *khesárí*, 24,690 acres; *rahar*, 24,652 acres; linseed, 5896 acres. Total under the spring crops specified, 456,907 acres, or nearly half the cultivated area. Under *maruá*, 11,918 acres, and under *tangún*, 250 acres. The average produce per acre is given as follows:—Rice, broadcast, 5 *maunds;* transplanted, 7 *maunds;* wheat, 6 *maunds*, 3 *sers;* peas, 2 *maunds*, 25 *sers;* *masúr*, 2 *maunds*, 10 *sers;* barley, 8 *maunds;* *khesárí*, 1 *maund*, 35 *sers;* *rahar*, 1 *maund*, 5 *sers;* gram, 3 *maunds;* linseed, 7 *maunds*, 4 *sers;* *maruá*, 3 *maunds*, 8 *sers;* and *tangún*, 4 *maunds*. For the other Subdivisions I have no accurate figures. In 1870 Mr. H. C. Levinge, the Superintending Engineer of the Són circle, issued a series of questions to five of the principal landowners in the District, of whom three were Europeans and two natives. The following answers were returned, showing the produce per acre of the different crops; where the answers gave different figures, the average has been taken:—Paddy, 13 *maunds* (9½ cwts.); wheat, 13 *maunds* (9½ cwts.); barley, 13½ *maunds* (nearly

10 cwts.); linseed, 7 *maunds* (5⅛ cwts.); peas, 12½ *maunds* (about 9 cwts.); sugar-cane, 31 *maunds* (or about 22¾ cwts.); *chiná*, 12½ *maunds* (about 9 cwts.); safflower, 1 *maund* (82 lbs.); tobacco, 14 *maunds* (10¼ cwts.); opium, 8½ *sers* (17 lbs.).

CONDITION OF THE CULTIVATORS.—A holding of above 100 acres in extent would be considered a very large farm, and anything below 10 *bighás* or 3⅓ acres a very small one. A fair-sized comfortable holding for a husbandman cultivating his own lands would be about 40 *bighás* or 13 acres. A single pair of oxen cannot plough more than 15 *bighás* or 5 acres. A small holding of this size would not make a peasant so well off as a respectable retail shopkeeper in a village, but it would enable him to live as well as a man earning Rs. 8 or 16s. a month in wages. The general condition of the labouring classes has been already described. The proportion of tenants with rights of occupancy to the general body of tenants-at-will is said to be as one to four. The number of cultivators who have established, or have been acknowledged as possessing, rights of occupancy is returned at 1497; while 985 persons have been acknowledged to possess land in perpetuity without enhancement of rent, under Act X. of 1859. The expenses of a cultivator's household have already been given. According to the Collector, a peasant could support himself and a middling-sized family comfortably on Rs. 10 or £1 a month.

THE DOMESTIC ANIMALS of Sháhábád District consist, as in Patná, of buffaloes, oxen, cows, sheep, goats, pigs, fowls, ducks, pigeons, dogs, cats, and horses. Those used in agriculture are oxen and buffaloes. The animals reared for food or as articles of trade are sheep, goats, pigs, fowls, ducks, pigeons, and horses. The value of a fairly good cow varies from £2 to £1, 10s.; of a pair of oxen, from £2 in the Sásserám Subdivision, and £3, 4s. in the Bhabuá Subdivision, to £4 in the *Sadr* and Baxár Subdivisions; of a pair of buffaloes, from £3 in the *Sadr* Subdivision to £4 or £5 in the other Subdivisions; of a score of sheep, from £2 to £3, 10s.; of a score of kids six months old, from £1 to £2; and of a score of pigs, from £6 to £8.

THE AGRICULTURAL IMPLEMENTS in use in this District are as follows:—(1) The *hal* or plough, which consists of the *joyál* or yoke, the *paríhat* or handle, the *haris* or pole, the *phár* or ploughshare, the *nádhá* or leather by which the yoke is fastened to the pole, and the *karúárí* or pin which fixes the share to the plough. The implement is drawn by two bullocks, and is of the same form as that used

in Patná. The price of a plough with the yoke is, according to Mr. Eyre, only 1s. 3d. (2) The *tár*, a sort of plough used for sowing seed in drills, which differs from the *hal* in having a small iron spike (*tarsú*) in place of the *phár*. It has also a long hollow bamboo called *málá bánsá*, with a funnel-shaped mouth. This bamboo is fastened to the pole, and to the *tár* or bottom of the handle; and the seed placed in the cup or funnel falls down the hollow tube just behind the spike. (3) The *hengá* or harrow is a log of wood used to level the ground after it has been ploughed; it is generally drawn by four oxen. (4) The *kodáli* or spade. (5) The *hasúá* or sickle. (6) The *khúrpí* or weeding-iron. These instruments have all been described in the Statistical Accounts of the Districts of Patná and Gayá (vol. xi. pp. 118, 119, *ante*, p. 96).

There are four machines used in irrigation. The following description of them is taken from a report by Captain J. M. Heywood, R.E., Executive Engineer employed on the Són Canal Works:—"The *moth* consists of a leathern bucket made out of a single cow's hide, varying in capacity from $1\frac{1}{2}$ to $3\frac{1}{2}$ cubic feet; the edges of the leather of the bucket or bag are turned over an iron ring from $1\frac{3}{4}$ to 2 feet in circumference, and three iron stays welded to the ring at equidistant points at one extremity, and also welded to one another, provide the necessary attachment for the rope. This rope, generally made of buffalo's hide, one inch in diameter, is passed over a rude wooden pulley supported by a forked post, firmly fixed at the lower end, and inclining over the well's mouth at the upper end. The rope is fastened to the yoke of the pair of bullocks, which supply the motive power. The bullocks descend an inclined plane varying in length with the depth of the well, and thus bring the bucket to the surface, where it is emptied by a man specially stationed for the purpose. In the field under irrigation, a third man is employed in admitting the water to the crops, or in sprinkling it over the ground with a wooden scoop, shaped something like a spade (called a *háthá*), from the spots where it collects. The average capacity of a *moth* is nearly $2\frac{3}{4}$ cubic feet, the quantity of water raised per hour varies from 75 to 250 cubic feet; and as the working day is often not less than twelve hours, the daily out-turn varies from 900 to 3000 cubic feet. The value of the leather bucket varies from 3s. to 6s., the rope costs 8s., and the ironwork 1s. 6d. The bucket lasts during the season of irrigation (about four months), and the rope two years."

The cost of irrigation for one season, as estimated by Mr. H. C. Levinge, the Superintending Engineer of the Són Circle, is as follows :—One-tenth of the cost of a pair of bullocks, 7s. 3d.; four months' feed of bullocks, £1, 4s.; four months' wages for labourers, £2; cost of *moth*, 11s.—total, £7, 11s. 3d. The average area irrigated is 8 acres to one *moth*; so that *moth* irrigation costs nearly 18s. per acre for the year.

The *látha* or lever, weighted at one end, and attached by a rope to a small bucket at the other, which has been described in the Statistical Account of Patná District (vol. xi. pp. 28, 29), is very largely used. The bucket (*kúnrí*) is almost always of iron, and varies in capacity from ·36 to ·28 of a cubic foot. The number of lifts per hour varies from 200 to 280, in wells about 20 feet deep. The number of cubic feet raised per hour is from 73·5 to 96·84. One of these machines at Arrah delivered 95·2 cubic feet per hour, and was able to water 8000 square feet of peas. Another, delivering 73·5 cubic feet per hour, watered 5631 square feet of barley, making, in the two cases respectively, 6214 and 6822 cubic feet, as the watering usually given to an acre of such crops. The bucket costs 3s., and lasts in some cases nine years. One *látha* requires three men; but when more than one *látha* is worked from the same well, fewer men are required for each lever. For instance, six *láthas* worked from the same well may be managed with a complement of only ten men. The annual cost of irrigating with a *látha* is thus estimated by Mr. Levinge :—One-eighth of the cost of a *látha* and bucket, 6d.; four months' distribution, £2, 12s.—total, £2, 12s. 6d. One *látha* will irrigate half an acre in the year; the cost is, therefore, £1, 6s. 3d. per acre. The *moth* and the *látha* are generally used on high grounds; on lower lands, where facilities occur for the collection of water, the *don* or the *sánr* is substituted. The *don* is a boat-shaped wooden scoop, attached at one end to a lever, which has its fulcrum a little to the side, the lever being weighted at the other extremity with mud. The hollow is about 10 feet long, and 6½ inches wide, and varies in depth from 3 or 4 inches to 6 or 7 inches, in different parts. The highest convenient lift is about 4½ feet, so that this machine is used solely for elevating water from the artificial reservoirs (*áhars*), so numerous in the Districts of Sháhábád, Patná, and Gayá. It is worked with great rapidity, almost twice as fast as the *látha*, and the ordinary capacity varies from 1 to 0·8 cubic feet, so that a very large quantity of water (500 cubic feet) can be

raised by its means in an hour. Two attendants are required to afford the necessary relief at the machine, and one man or a boy is employed in the field. The *don* will last two years. The cost of irrigation by this method is thus estimated by Mr. Levinge :—Half cost of *don*, 3s.; four months' distribution, £2, 19s.—total, £3, 2s. One *don* will irrigate eight acres per year, and the cost is, therefore, 7s. 9d. per acre. The *sánr*, or *chánr*, as it is called in Patná District, is used instead of the *don*, when the quantity of water remaining is small. It is a sort of triangular basket made of bamboo, with the edges raised on two sides. Cords are attached to each angle, and these are held by two men, one standing on either side of the ditch from which the water has to be raised. The *sánr* is worn out in a couple of days. The annual cost of this method of irrigation is thus estimated by Mr. Levinge :—Cost of sixty-four baskets, 8s.; four months' labour, £4, 16s. 6d.—total, £5, 4s. 6d. The area irrigated in one year is 8 acres, so that the cost of irrigating 1 acre per year is 13s.

For the cultivation of what is technically known as a 'plough' of land, equal to about 12½ acres, the following cattle and implements would, according to the Collector, be generally necessary :—Two pair of oxen, one plough with yoke, drill, &c., a spade, a harrow, and a machine for irrigation. These implements and cattle would represent a capital of £9, 12s., of which about £8 would be spent on the oxen. Twelve and a half acres, however, appears to be an excessively large 'plough.' About half that area, or ten *bighás*, is mentioned by Mr. Eyre, the Deputy-Collector of Sásserám, as sufficient to employ four oxen. The Deputy-Collectors of Bhabuá and Baxár in 1870 gave similar estimates, and calculated the cost of the requisite cattle and instruments at from £7 to £8, 14s.

WAGES AND PRICES are reported to have risen in Sháhábád District, but the Collector does not give the details for early years. According to Dr. Buchanan-Hamilton, day labourers were in 1812 allowed from one bundle in twenty to one bundle in thirty-two of what they reaped; but as their bundles were always considerably larger than those which the owner received, the rate of their wages could not be correctly ascertained. By calculating the most usual allowances given to day-labourers in each division, Dr. Buchanan-Hamilton found that the rate varied from 3¾ to 8¾ per cent. of the gross produce. The quantity of grain reaped daily by one man varied in different parts from 81½ lbs. to 349 lbs., the amount being

greatest when the rate of pay was lowest, and *vice versa*. The reaper, therefore, received from 9½ lbs. to 21 lbs. as his share. He had to carry the grain to the threshing floor; and was also required, when the rate of wage for reaping was high, to thresh for nothing what he had reaped. The whole expense of harvesting charged to the landlord varied from 6 to 11 per cent. of the gross produce.

There is now no regular rate of wages common to the whole District. Wherever the Government irrigation scheme has created a demand for labour, the rate has risen to 2 ánnás or 3d. a day for unskilled labour; but in the more remote parts of the District, the old rates still prevail. The cost of skilled labour has also risen considerably of late years. Before the opening of the canal works, masons, carpenters, and blacksmiths received from 3 to 4 ánnás or from 4½d. to 6d. for a day's work. Now, masons receive from 4 to 4¾ ánnás, or from 6d. to 7d., carpenters from 4 to 6 ánnás, or from 6d. to 9d., and blacksmiths from 4 ánnás 8 pies to 6 ánnás, or from 7d. to 9d. for the same work. Unskilled labourers usually get from 1 ánná 6 pies to 2 ánnás, or from 2¼d. to 3d. per diem, but those employed on the canal works often receive 2 ánnás 6 pies or 3¾d. Agricultural labourers are generally paid in grain, at the rate of 5 lbs. per diem. Women and children receive half wages, 1 ánná or 1½d. for a day's work—a very low rate, considering the amount of labour that a woman can perform in these Districts.

PRICES.—The variation in prices for the ten years from 1863 to 1872, in the Sásserám Subdivision, may be taken to fairly represent the rates for the whole District. In 1863, common husked rice was selling at 15 *sers* for the rupee, or 7s. 6d. a hundredweight; wheat, at 16½ *sers* for the rupee, or 6s. 9d. a hundredweight; *maruá*, at 17½ *sers* for the rupee, or 6s. 5d. a hundredweight; barley, at 17¼ *sers* for the rupee, or 6s. 6d. a hundredweight; and *khesárí*, at 24¼ *sers* for the rupee, or 4s. 7½d. a hundredweight. During the next three years prices were high, owing to a succession of bad harvests. Rice and wheat sold at 11½ *sers* for the rupee, or 9s. 9d. a hundredweight; *maruá*, at 13 *sers* for the rupee, or 8s. 7d. a hundredweight; barley, at 20 *sers* the rupee, or 5s. 7d. a hundredweight; and *khesárí*, at 17 *sers* the rupee, or 6s. 7d. a hundredweight. By 1868 prices had returned to the normal rates. Rice sold at 16 *sers* the rupee, or 7s. a hundredweight; wheat, at 12 *sers* the rupee, or 9s. 4d. a hundredweight; *maruá*, at 20½ *sers* the rupee, or 5s. 4d. a hundredweight; barley, at 15 *sers* the rupee, or 7s. 6d. a hundredweight; and

khesárí, at 24 *sers* the rupee, or 4s. 9d. a hundredweight. Early in 1872, common rice was selling at 17½ *sers* the rupee, or 6s. 5d. a hundredweight; wheat at 20 *sers* the rupee, or 5s. 5d. a hundredweight; *maruá*, at 24 *sers* the rupee, or 4s. 9d. a hundredweight; barley, at 23 *sers* the rupee, or 4s. 11d. a hundredweight; and *khesárí*, at 26¼ *sers* the rupee, or 4s. 3d. a hundredweight. During the scarcity of 1874-75, rice sold in June 1874 at 10¾ *sers* the rupee, or 10s. 5s. a hundredweight; and wheat at 14½ *sers* the rupee, or 7s. 8½d. a hundredweight. These were the highest prices during the year. After this the price fell, till in December 1874 rice was selling at 20 *sers*, and wheat at 19 *sers*, for the rupee, or at 5s. 5d. and 5s. 8d. a hundredweight respectively.

Weights and Measures.—The following tables are given by the Collector:—8 *ratí* = 1 *másha;* 10 *másha* = 1 *tolá;* 5 *tolá* = 1 *chhaták;* 16 *chhaták* = 1 *ser;* 5 *ser* = 1 *pasurí;* 8 *pasurí* = 1 *man* or *maund* of 82 lbs. avoirdupois. This is the standard or *pakká* rate of weight throughout the District; but in grain and other transactions various local weights are commonly used. These vary, not only from *parganá* to *parganá*, but from village to village; and different weights are often used in the same village for weighing different commodities. The number of *sers* in a *maund* varies from 40 to 52, and the weight of the component *sers* also varies. The standard *ser* contains 80 *tolás*, the *tolá* being the weight of the *sikká* rupee, or 180 grains troy; and no *ser* is heavier than 88 *tolás*. The most commonly used *kachchá* or country *ser* contains only 48 *tolás* or 12 *gandás;* but 48 of these *sers* go to make up the *kachchá maund*. Land measure does not vary to the same extent, the *bighá* of 27,225 square feet being used throughout the District, except in the Bhabuá Subdivision, where the *bighá* contains only 10,888 square feet. The standard table of square measure is as follows:—20 *dhúrkí* = 1 *dhúr;* 20 *dhúr* = 1 *káthá;* and 20 *káthá* = 1 *bighá*. The *bighá* is measured by a bamboo 8 feet 3 inches in length, called *lagí*, *báns*, or *tálka*. For cloth measure the ell (*gaz*) of 56 fingers (*anguli*) is in common use, but in Arrah a longer ell of 64 fingers is used by the cloth dealers. According to Dr. Buchanan-Hamilton the ell equals 17½ *girah*, or 45 inches. The measures of time are the same as those given in the Statistical Account of Gayá District (*ante*, p. 100).

Land Tenures.—With regard to land tenures, I have little to add to what has been already said in the Statistical Account of Gayá District (*ante*, pp. 100-103). The same intermediate tenures between

the *zamíndár* and the *rayat* prevail in Sháhábád, as on the opposite bank of the Són; and the same systems are adopted for dividing the crop between the cultivators and their landlord.

The majority of the intermediate tenures are evidently of recent origin. They partake of a *zar-i-peshgí* nature: *i.e.*, they have been granted by the *zamíndár* in consideration of a money advance or mortgage loan. Of other intermediate tenures, generally known as *mukarraris* or *istimráris*, those granted only for the life of the tenant are locally known in Sháhábád as *hin-hiyatis;* those granted in perpetuity as *mislan-bad-mislan*. The term *shikmí* is said to be applied to sub-leases granted by these intermediate tenure holders.

The following terms seem to be used in a peculiar sense for rent-free tenures. *Milki*, which properly means 'proprietary,' is applied to all rent-free grants, but especially to those made by *zamíndárs* to old servants and retainers. *Vishnuprít*, which ought to be confined to grants for the maintenance of the worship of Vishnu, is reported to be used in this District for the holdings of *chaukidárs* and *goráits*, and for *jágírs* granted by Government in reward for good service.

Among occupancy tenures, the *guzashtá* deserves notice. It does not derive its validity from Act X. of 1859, but from immemorial custom. The rent, again, is not liable to enhancement on the grounds specified in that Act, but only at regular intervals of twenty years.

The cultivators pay their rent either in kind (*bháoli*) or in cash (*nakdí*). The latter system prevails everywhere in the case of special crops, such as poppy, sugar-cane, cotton, and potatoes; and is adopted for all crops throughout the northern *parganás* of the District. In the *bháoli* system the proportion taken by the landlord varies according to the crop. Thus, for broadcast rice, the customary landlord's share is 7-16ths, known as *nausat;* while for transplanted rice and wheat, and generally where irrigation requires to be carried on from wells, the landlord is content to take no more than one-third.

LANDLESS DAY-LABOURERS.—The Collector reports that there exists in Sháhábád a small but increasing class of day-labourers, called *banihargs*, who neither possess nor rent lands, but depend entirely on their wages. These men often hire themselves out as field-labourers, and are paid by a share (sometimes amounting to 1-16th) of the produce. In this case they are called *lajhias*. They occasionally supply half the seed and half the number of cattle required. It is

supposed that this class first sprang up when the railway was being constructed, and no doubt it has been largely fostered by the demand for labour on the Són Canal Works.

SPARE LAND.—There is little or no spare land in the plains, but large expanses are met with on the Kaimur plateau, which are extensively utilised for grazing cattle during the rains. According to the latest figures, 333,440 acres are uncultivated, but capable of cultivation; 197,760 acres are forest land; while 212,480 are uncultivable. In most villages of the District are found small strips of pasture land common to the whole village.

RATES OF RENT.—The following abstract, showing the rates of rent in Sháhábád District, was prepared by Mr. Edgar from information supplied by the Collector in 1872. Early rice land, on which an after-crop of pulses, vegetables, oil seeds, &c., is grown, 1s. 7d. to 15s. 10d. an acre, or 8 *annás* to Rs. 5 a *bighá*. Late rice, generally a single crop, 3s. 2d. to 15s. 10d. an acre, or R. 1 to Rs. 5 a *bighá*. Garden land, 1s. 7d. to 9s. 6d. an acre, or 8 *ánnás* to Rs. 3 a *bighá*. Food grains, viz., wheat, peas, *masúri*, &c., and linseed, 2s. 4½d. to £1, 11s. 8d. an acre, or 12 *ánnás* to Rs. 10 a *bighá*. Sugar-cane, 6s. 4½d. to £1, 5s. 6d. an acre, or Rs. 2 to Rs. 8 a *bighá*. Opium, 9s. 6d. to £1, 18s. an acre, or Rs. 3 to Rs. 12 a *bighá*.

The Collector, in 1871, submitted the following list of the rates of rent obtaining in each Subdivision:—

SADR SUBDIVISION.—*Karáil*, or land on which sugar-cane, poppy, and food grains are grown, £3 an acre, or Rs. 10 a *bighá*; *doras*, on which similar crops are grown, the same; *bángar*, on which similar crops are grown, £2, 2s. an acre, or Rs. 7 a *bighá*; *balmat*, on which spring crops are grown, £1, 4s. an acre, or Rs. 4 a *bighá*; *rehar* and *raharchat*, on which paddy and pulse are grown, 18s. an acre, or Rs. 3 a *bighá*; *dhús*, on which wheat and other spring crops are grown, 9s. an acre, or Rs. 138 a *bighá*.

BAXÁR SUBDIVISION.—*Karár*, on which poppy and other valuable crops are grown, from £1, 10s. to £3 an acre, or from Rs. 5 to Rs. 10 a *bighá*; *karáil*, or land which yields about 15 cwts. an acre, or 7 *maunds* a *bighá*, from £1, 4s. to £1, 10s. an acre, or from Rs. 4 to Rs. 5 a *bighá*; *kewál*, or land which yields about 11 cwts. an acre or 5 *maunds* a *bighá*, from 12s. to 18s. an acre, or from Rs. 2 to Rs. 3 a *bighá*; *tánr*, or land which yields 6½ cwts. an acre, or about 3 *maunds* a *bighá*, 6s. an acre or R. 1 a *bighá*.

BHABUÁ SUBDIVISION.—*Sígat* or dry land, from 13s. 6d. to £4, 10s. an acre, or from 4 *ánnás* to Rs. 15 a *bighá; karáil*, or moist land, from 1s. 6d. to £1, 4s. an acre, or from 4 *ánnás* to Rs. 4 a *bighá*.

SÁSSERÁM SUBDIVISION.—The Deputy-Collector gives two tables, one showing the different kinds of soil and the crops grown on each, and the other showing the rates of rent paid for the different crops. *Karáil* or *kewál* and *bhithá* are lands on which spring crops are grown. *Doras, sígat*, and *balmat* are lands on which paddy of all sorts is grown. *Debono* and *tarí*, lands on which poppy and vegetables are grown. *Kabísá*, land on which gram, *rahar, til mothí*, and *kúlthí* are grown. Lands on which transplanted rice is grown let from £1, 2s. 6d. to 18s. an acre, or from Rs. 3-12 to Rs. 3 a *bighá;* broadcast rice lands, from 15s. to 12s. an acre, or from Rs. 2-8 to Rs. 2 a *bighá;* early rice (*sáthíyá*) lands, from 13s. 6d. to 9s. an acre, or from Rs. 2-4 to R. 1-8 a *bighá;* poppy lands, from £1, 13s. to £1, 7s. an acre, or from Rs. 5-8 to Rs. 4-8 a *bighá;* indigo lands, from £2, 2s. to 12s. an acre, or from Rs. 7 to Rs. 2 a *bighá;* sugar-cane land, £1, 10s. an acre or Rs. 5 a *bighá;* vegetable lands, £2, 2s. an acre, or Rs. 7 a *bighá;* wheat lands, from 18s. to 15s. an acre, or Rs. 3 to Rs. 2-8 a *bighá;* barley land, from 16s. 6d. an acre to 12s. an acre, or from Rs. 2-12 to Rs. 2 a *bighá;* land on which peas and *masúr* are grown, from 13s. 6d. an acre, or from Rs. 2-4 to R. 1-12 a *bighá;* gram lands, from 7s. 6d. to 4s. 6d. an acre, or from R. 1-4 to 12 *ánnás* a *bighá; rahar* lands, from 6s. to 4s. 6d. an acre, or from R. 1 to 12 *ánnás* a *bighá;* maize lands, from 6s. to 3s. an acre, or from R. 1 to 8 *ánnás* a *bighá;* linseed and *til* land, from 4s. 6d. to 2s. 3d. an acre, or from 12 *ánnás* to 6 *ánnás* a *bighá*.

Dr. Buchanan-Hamilton, writing at the beginning of the present century, stated that garden and high lands near villages, together with sugar-cane and cotton land, watered from wells, let at the rate of from Rs. 2-4 to R. 1-5 a Calcutta *bighá;* while the "out-field," called *pálo*, was all let by a division of the crop. No records exist showing the different rates of rent for the various descriptions of land in former times; but the Collector states that the operation of the Rent Law (Act X. of 1859) has led to a general enhancement, more especially in *parganás* Píru, Nanor, and Arrah.

MANURE is not in very general use, except for poppy and other special crops. Ashes and the dung of cows and sheep, are the principal manures used in Sháhábád; and in the southern portion of the District, the ashes of burnt jungle-wood, and particularly of

sakúá, or *sál* trees, are thus utilised. The average cost of manuring a field is said to be about R. 1–8 or 3s. per acre.

IRRIGATION is extensively practised throughout the District, the means employed being, as in the neighbouring Districts of Patná and Gayá—reservoirs (*áhar*), wells, and watercourses (*páin*).

The *áhars* are filled partly from the *páins*, and partly by the surface-drainage of the adjacent lands. They are the property of the landowners, who keep them in repair, and reimburse themselves by the higher rent they are able to obtain for lands which are watered in this way. The rice crop requires an abundance of water at regular intervals; and to make the crop remunerative, the irrigation should be caused by a natural flow of water. The cost of lifting a sufficient quantity of water for the purpose is so great, as to neutralise the profits that would otherwise accrue; so that when the cultivators are forced by deficient rainfall to raise water to irrigate their rice crops, they only lift the very minimum sufficient to save it from total destruction, trusting that an early fall of rain may still come. The check caused by an insufficient supply of water at any period of its growth, however, materially affects the out-turn of the crop. The *rabí* or spring crops are invariably irrigated, except on the low-lying *kháder* lands along the bank of the Ganges. Wheat and barley generally receive three waterings; peas from two to three; and gram only one. Poppy requires seven or eight waterings, and sugar-cane from six to twelve. According to Captain Heywood, the quantity of water given at one time hardly ever exceeds 6800 cubic feet per acre, which would cover the surface to a depth of $1\frac{3}{4}$ inch. He estimates the water required by an acre of wheat and barley at 20,400 cubic feet; the quantity required by peas at from 13,600 to 20,400 cubic feet; that required by gram at 6800 cubic feet; and that required by poppy at from 47,600 to 54,400 cubic feet. The average area annually irrigated by a *mot* or *don* is 8 acres; and the cost of watering an acre, as stated above (pp. 241–243), is 18s. by a *mot*, £1, 6s. by a *láthá*, 7s. 6d. by a *don*, and 13s. by a *sánr*. The amount of water available for irrigation varies with the rainfall, but is always limited. Consequently, the area cultivated with crops requiring irrigation is also limited. As soon as the Són Canal Works are completed, and water can be procured to a practically unlimited extent, this area will naturally be enlarged; and, moreover, the produce of lands

which are now insufficiently watered, will, in the opinion of th landowners, be considerably increased.

ROTATION OF CROPS is practised, to a certain extent, in Shá ábád District. Sugar-cane is never grown twice in succession on th same lands. Indigo, after three years, is succeeded by some sprir crops. Many of the *rabi* crops, especially those which, like *raha* occupy the soil for several months, are usually alternated. On th other hand, the great spring crops, such as wheat, barley, &c., ar generally grown on the same lands year after year. Paddy als is invariably grown on the same land. In short, when the so can stand the same crop, no change is made; but where it ge impoverished by a continuation of the same crop year after yea some sort of rotation of crops is practised. The custom of raising spring crop on land from which an autumn crop has been previousl taken, has been already alluded to in the Statistical Account o Gayá District.

NATURAL CALAMITIES.—Sháhábád District is subject to blight floods, and droughts. Blights are caused by worms, caterpillar and locusts, but not on such a scale as to affect the general harves Rot (*sarjaná*) and mildews (*hardá* and *girúi*) occasionally do cor siderable injury. "Twice within the last ten years," writes the Co lector in 1870, "about 10 per cent. of the entire *rabi* crop ha been destroyed by blight." Snow, hailstorms, and the south win (*dachiná*) are said to cause injury to the crops in the Bhabuá Sul division.

The Ganges annually overflows its banks; but the principal inunda tions result from the rising of the Són on the elevated plateau o Central India, near Umar Kantak, about 300 miles from this Distric Destructive floods have only occurred during the last few year since a portion of the high land that formerly protected Sháhábád wa washed away. In the Bhabuá Subdivision, floods are caused b heavy rainfall on the hills, and the consequent swelling of the hi torrents; but these floods do not affect the general prosperity of th District. The injury caused to the rice crops is frequently compen sated by a corresponding improvement in the *rabi* or spring crop The Collector considers that about one-sixth of the total area subject to inundation. This estimate agrees with that of D Buchanan-Hamilton, who calculated that out of a total area of 408 square miles, 136 square miles were constantly under water, or wer barren channels; 165 square miles were regularly inundated; 23

square miles were liable only to occasional floods, but were covered every year, for some days at least; and 126 square miles were in some years flooded occasionally for two or three days; while 3423 square miles were entirely free from inundation.

DROUGHTS arising from deficient rainfall and the want, which is now being remedied, of an extensive and complete system of irrigation, frequently cause considerable distress. Four times in the course of five years—in 1865, 1866, 1867, and 1869—droughts seriously affected the general harvest. The bad state of communication in the interior of the District rendered the local scarcity in those years yet more severe. During the famine of 1869, grain was selling in the south and interior of the District at a rate 30 per cent. in excess of the current price near the railway. On this point Mr. M'Namara, the District Engineer, reported in 1869 as follows:—"In looking back on the circumstances connected with the late distress, it is impossible to doubt that the large importations of grain into the District warded off the famine that was impending; and the inhabitants, rich and poor, speak blessings on the railway. But the railway was not all that was needed. The grain that was to give life to the people had to be distributed throughout the District, and the imperfect condition of the local roads rendered this a task of the utmost difficulty. During the rains, when the importations were greatest, the Sásserám and Arrah Road, which is the principal line in the District, but unmetalled, was crowded with traffic; and it was painful to witness long strings of carts, half-a-hundred in a line, cutting their way through a foot deep of puddles." The Chausá *parganá* in the Baxár Division was notorious for the frequency of its bad harvests; and, with the exception of a very incomplete system of wells, there was formerly no safeguard against the effects of this calamity.

FAMINES.—The great famine of 1866, coming as it did after the resources of the poorer classes had been exhausted by bad harvests in the two previous years, caused considerable loss of life in Sháhábád District. The following account of the famine is condensed from Mr. F. R. Cockerell's Report. In this District distress was felt most severely in *parganás* Chausá, Píru, Cháinpur, Nanaur, and Panwár, in which rice cultivation predominates. In both 1864 and 1865, owing to excessive drought, the rice crop failed to the extent of from five-eighths to three-fourths of the out-turn of an average season. With the exception of the strip of country lying between the line of railway and the river Ganges, where the

land, being low and subject to inundation, retains sufficient moisture for the growth of spring crops, and an area of about 750 square miles in the immediate vicinity, which receives the drainage of the Kaimur Hills, the District generally suffered in both these years for want of a timely and sufficient rainfall, the harvests being far below the average. The failure of the crops in 1864 led to the rapid exhaustion of local stores of grain; and towards the end of 1865 the District, which, in ordinary years, exports to a considerable extent, was mainly dependent on imported grain for the support of its population. The second complete failure of the rice crop of 1865, therefore, at once caused very general and severe distress; all food grains had then risen to more than double the rates prevailing at the corresponding period in 1863; and in respect of barley, peas, and gram, which, when the price of rice is beyond their reach, are much consumed by the poorest classes, the increase of price in the same period had been fourfold. No special relief measures were commenced, however, till the beginning of June 1866, when employment was given to the distressed labouring classes in the repairs of roads in the Subdivisions of Sásserám and Bhabuá. The sum of £250 was allotted for expenditure in this form in each of these Subdivisions. In July relief committees were formed, and centres for the gratuitous distribution of food were opened at the headquarter Stations, and at six other places. Grain pounded into flour (*satú*), and cooked rice with *dál*, were distributed daily to the needy at the rate of from 1 to 2 lbs. of grain for each person. Those who were fit for work were employed on the roads, and paid at rates varying from 1d. to 3d. per day for each person. The average daily number of persons relieved when the distress was greatest amounted in August to 2480, and in September to 2979. The average number of persons employed in road repairs was 868 in August, and 1662 in September. Government relief measures were supplemented by private liberality. But the number of deaths from starvation, as reported by the police, amounted to 3161; and this figure is certainly far below the actual number. Cholera and smallpox were very prevalent, especially in the town of Arrah, and 954 deaths from disease were reported. Even if we take only the reported number of deaths, and compare that with the average daily number of persons relieved, the number of lives saved will be found to be considerably less than the number of lives lost; and the necessary conclusion from this is, that the relief was inadequate to the occasion. The people suffering the severest distress were

spread over an area of upwards of 1000 miles; and to relieve these, only seven centres (exclusive of those at Arrah, Bíbíganj, and Baxár, which were too distant to apply local relief to what may be termed the famine tract) were established; and as regards time, no relief measures were commenced till long after the pauper population had been reduced to the extremity of striving to support life on roots, leaves, and grass. The highest prices during this famine are reported by the Collector to have been—for rice, 9 *sers* the rupee, or 12s. 6d. a cwt.; and for paddy, 15 *sers* the rupee, or 7s. 6d. a cwt.

The famine of 1869, following as it did a succession of bad years, also caused much distress in Sháhábád District, and the scarcity was aggravated by the badness of the roads. Relief measures had to be organised, the able-bodied being employed on the roads, while the old and infirm were formed into *kangalí* or beggar squads, who were paid daily in return for such light work as their infirmities enabled them to perform. The prices of food grains varied directly with the distance of the markets from the railway.

FAMINE OF 1873-1874.—The following account of the scarcity of 1873-74 is taken from reports by Mr. H. Alexander, the Collector of Sháhábád District, and Mr. S. C. Bayley, the Commissioner of the Patná Division:—The spring (*rabí*) crop of 1873 had been good; and all was going well with the *bhadaí* till August of that year, when, in consequence of very heavy floods, and the subsequent cessation of rain, the paddy crop throughout the District entirely failed; more than three-fourths of the expected out-turn was destroyed, and much of what was saved was due to the Són water, which was turned into the unfinished canals at the end of 1873, and freely distributed. In this way some paddy was saved, and an excellent spring harvest was ensured wherever the water had penetrated. With a bad *bhadaí*, and no paddy harvest to speak of, all seemed to depend on the next *rabí*, and the year 1873 closed with insufficient rain to ensure this; a few showers about Christmas and in January, and the extraordinarily heavy dews, only sufficing to keep the crop alive in the ground, but no more. After this, however, things began to improve; there was some rain towards the end of January; an inch fell in February; and the safety of the spring crops was secured. Meanwhile the railway was pouring grain into the District from the North-West Provinces and the Panjáb. In the months of January and February, Sháhábád received 2,866,766 *maunds*, or 102,305 tons, of

food grain. Much of this was despatched across the river to Sáran, and some found its way into Gayá District. Government, as a precautionary measure, consigned 93,284 *maunds*, or 3332 tons, of grain into Sháhabád District; but except in the south, and for labourers on the canals, it was scarcely required, and 3802 *maunds*, or 1358 tons, was eventually forwarded to the more sorely distressed District of Sáran. Of the remaining 52,264 *maunds*, or 1974 tons, 15,264 *maunds*, or 545 tons, were supplied to the labourers on the canal works; 25,784 *maunds*, or 921 tons, were sold; and the residue, 508 tons, was spent partly in advances to needy cultivators, which have since been recovered, and to a small extent in relieving those who, from age or infirmity, were unable to earn wages on the relief works. These works, consisting of repairs to the District roads, were opened in December 1873, after the failure of the paddy harvest. The total number of persons thus employed from the commencement of relief operations to their close in October 1874, was 1,241,730; and the total amount of wages paid, partly in grain and partly in cash, was £11,766, 10s. The greatest number of labourers flocked to the works during the latter half of May 1874, this being the season when the harvesting of the spring crops comes to a close. During the fortnight ending 30th May 1874, 144,020 persons, of whom about half were men and the rest women and children, sought work on the Government roads. There was a marked falling off in these numbers towards the end of the following month, as the time approached for preparing the lands for the autumn sowings.

For the purposes of charitable relief, a sum of £2529, 7s. 6d., subscribed in the District, was supplemented by a Government contribution of £900. The recipients of relief were employed in doing light work, such as ropemaking, spinning, weaving, &c. The total number of persons thus relieved was 118,776, and the total amount expended on this account was £2995, 4s. In addition, £157, 14s. was advanced to cultivators for the purchase of seed-grains, which amount is now being realised by the Subdivisional Officers. The spring crop of 1874 was, as I have said, more than a good one. The *bhadai* and paddy crops are also described as being full crops, though an extraordinary flood of the Dargáútí river, which burst through the Grand Trunk Road, did considerable damage. The spring crop of 1875 was above the average, and the effects of the scarcity may, therefore, be considered to have come to an end.

FAMINE WARNINGS.—"Judging by the results of 1869," wrote the Collector in 1870, "the rate of 12 *sers* of common rice for the rupee (9s. 4d. per cwt.), after the staple rice crop has been gathered in, may be considered as a warning for the commencement of relief operations." The fallacy, however, of looking to market rates as an index of coming distress in the South Gangetic Districts has been pointed out by Mr. Bayley, the Commissioner of the Patná Division. Every landowner has his private store of grain; and a good autumn crop, even if followed by a total loss of the winter paddy, will suffice to supply the people with food up to a late period of the following year, certainly up to the spring or *rabí* harvest.

FOREIGN AND ABSENTEE LANDHOLDERS.—The total number of proprietors or registered coparceners in Sháhábád District was returned in 1871 at 23,071, and the land revenue at £172,541, 12s. There were eleven European proprietors paying £10,179 in land revenue, and 1679 Musalmán proprietors paying £13,578, 8s. There are very few absentee landholders.

ROADS AND MEANS OF COMMUNICATION.—"Two great roads," wrote Dr. Buchanan-Hamilton in the beginning of the present century, "pass through the whole breadth of the District, but neither is of much advantage to commerce. One of them is the military road from Calcutta to Benáres, which is kept up, as is reasonable, by the public. Laden oxen, and even carts, can pass during the rainy season, except immediately after great falls, when many torrents render it impracticable. The other road, along the old bank of the Ganges, is also a military road from Dinápur to Baxár; it is maintained by a tax of 1 per cent. levied on the whole land assessed. This road is very indifferently suited even for military purposes, as it is not practicable in the rainy season, and is not carried through between any two great stations. Wheel carriages, even on these two roads, are very little employed except by travellers of rank, and that chiefly for their own conveyance, or occasionally that of their baggage. Almost the only means of conveyance procurable for hire in the interior, or even close to the Ganges, consists of pack-bullocks. Porters are used to carry the baggage of travellers, and weavers and shoemakers are generally held bound to perform this service whenever required by their landlords, who in return exempt them from ground-rent for their huts." The custom of employing *juláhás*, or weavers, as porters is not yet extinct, though the practice has lately been resisted by certain

members of the caste. The movement of resistance originated in a village in the Sásserám Subdivision, and appears likely to extend.

The following list of the roads in Sháhábád District was furnished by the Executive Engineer in 1876 :—(1.) Grand Trunk Road, 55½ miles in length, from Dehrí to Naubatpur. This road is carried across the Són on a causeway, which is flooded every year during the rainy season. The annual coast of repairs is £2062, 4s. (2.) A metalled road from Dargáútí to Zamánia, 6½ miles in length; annual cost of repairs, £32, 10s. The following sixteen roads are unmetalled, but they are raised and bridged throughout :—(3.) Road from Sásserám to Arrah, 65 miles long; annual cost, £156. (4.) Road from Koelwár to Chausá, 58 miles long; annual cost, £145. (5.) Road from Píru to Bihíyá, 18 miles, annual cost, £45. (6.) Road from Sinhán to Bihiyá, 14 miles; annual cost, £21. (7.) Road from Sinhán to Arrah, 11 miles; annual cost, £22. (8.) Road from Barhará to Arrah, 11 miles; annual cost, £33. (9.) Road from Kasopur to Kámnagar, 7 miles; annual cost, £10, 10s. (10.) Road from Nasríganj to Dúmráon, 40 miles; annual cost, £120. (11.) Road from Sásserám to Bihíyá, 6 miles; annual cost, £12. (12.) Road from Jadunáthpur to Koelwár, 122 miles; annual cost, £224. (13.) Road from Tílothu to Sásserám, 13 miles; annual cost, £19, 10s. (14.) Road from Karondíá to Chhilbibá, 10 miles; annual cost, £10. (15.) Road from Chanárí to Jahánábád, 20 miles; annual cost, £20. (16.) Road from Jahánábád to Karamnássa, 28 miles; annual cost, £60. (17.) Road from Bhagwánpur to Bhabuá, 9 miles; annual cost, £18. (18.) Road from Mohaníán to Bhabuá, 9 miles; annual cost, £27. The following sixteen roads are raised, but not bridged :—(19.) Bhagwánpur to Daraulí, 28 miles; annual cost, £42. (20.) Dargáútí to Hátah, 24 miles; annual cost, £24. (21.) Bárún to Jahánábád, 16 miles; annual cost, £16. (22.) Mohaníán to Chausá, 31 miles; annual cost, £53, 10s. (23.) Rámgarh to Nawánon, 10 miles; annual cost, £10. (24.) Sásserám to Chausá, 40 miles; annual cost £9. (25.) Bárún to Baxár, 38 miles; annual cost not given. (26.) Dildárnagar to Dinára, 27 miles; annual cost, £27. (27.) Nímjaur to Dúmráon, 14 miles; annual cost, £14. (28.) Nímjaur to Sarayá, 20 miles; annual cost, £20. (29.) Nawánagar to Arrah, 28 miles; annual cost, £84. (30.) Balíyághát to Dúmráon, 11 miles; annual cost, £16, 10s. (31.) Sahár to Arrah, 19 miles; annual cost, £47, 10s. (32.) Bíbíganj to Jagdíspur, 12 miles; annual cost, £12. (33.) Ukhgánon

to Arrah, 12 miles; annual cost £36. (34.) Barharâ to Koelwár, 15 miles; annual cost, £15. The following five roads were made during the famine of 1873–74, as relief works:—(35.) Saráya to Púranda, 24 miles. (36.) Gadharí to Bihtá, 16½ miles; annual cost, £33. (37.) Bikramganj to Mohaníán, 40 miles. (38.) Nanaur to Baroná, 4 miles; annual cost, £12. (39.) Jahánábád to Púranda, 25 miles. The total length of district roads, exclusive of village tracks, is 957½ miles. Total expenditure, £3610, 4s., of which £2062, 4s. is derived from Imperial, and the remainder from local funds. There is a road cess of 1 per cent. on the permanent revenue of the District.

The report of the Sháhábád District Road Fund for the year ending September 1875, as published in the *Calcutta Gazette* of 12th July 1876, shows a total income for the year of £2776, 8s.; of which £1644 was derived from a road cess, not levied under the District Road Cess Act of 1871, and £889 from ferry tolls. The expenditure in the same year amounted to £4469, 12s.; of which £1411 was expended on original works and £2760 on repairs.

Railways.—The East India Railway traverses Sháhábád District from Koelwár Station on the Són, to Chausá on the Karamnássa, a distance of 60 miles. The intermediate stations are Arrah, Bihíyá, Raghunáthpur, Dúmráon, and Baxár. The traffic at the principal stations for the year 1874–75 is given by the railway officials as follows:—Arrah: Imports—grain, 635,165 *maunds;* other merchandise, 226,281 *maunds.* Exports—grain, 75,623 *maunds;* other merchandise, 58,284 *maunds.* Bihíyá: Imports—grain, 106,848 *maunds;* other merchandise, 113,232 *maunds.* Exports—grain, 4848 *maunds;* other merchandise, 46,744 *maunds.* Raghunáthpur: Imports—grain, 55,155 *maunds;* other merchandise, 24,057 *maunds.* Exports—grain, 5270 *maunds;* other merchandise, 32,712 *maunds.* Dúmráon: Imports—grain, 168,694 *maunds;* other merchandise, 147,446 *maunds.* Exports—grain, 22,113 *maunds;* other merchandise, 51,007 *maunds.* Baxár: Imports—grain, 35,117 *maunds;* other merchandise, 77,954 *maunds.* Exports—grain, 9869 *maunds;* other merchandise, 115,335 *maunds.* Total imports—grain, 1,322,979 *maunds;* other merchandise, 588,970 *maunds.* Total exports—grain, 117,723 *maunds;* other merchandise, 304,072 *maunds.*

Manufactures.—The Collector states that the principal manufactures of Sháhábád District are sugar, paper, saltpetre, blankets, coarse cloth, and brass utensils. Carpets and rope are also manufactured

in the Bhabuá Subdivision, catechu in the Kaimur Hills, soap and oil in many parts of the District, and indigo at the Central European factories.

SUGAR.—The manufacture of sugar is largely carried on in the District. In Dr. Buchanan-Hamilton's time the old stone sugar-cane press, similar to the kind usually found in Behar, was invariably used; but during the last few years this has been successfully replaced by a simple iron instrument first introduced by Messrs. Thomson & Mylne of Bihíyá. The new machine does the work more thoroughly and with less manual labour than the old; and one of the results of its introduction is that a larger area of land has been cultivated with sugar-cane. Mr. Eyre gives the following account of this manufacture in the Sásserám Subdivision:—There are fifty-eight manufactories in all, of which forty-two are at Nasríganj, a village situated on the road running along the west bank of the Són, opposite Uncha, in Gayá District. The refining of the raw material is carried on during six months of the year, and in each refinery eight workmen are occupied at a monthly wage of 8s. each. On an average, 79 *maunds*, or 55 cwts., are manufactured monthly. For the first year, it is calculated that after repayment of all expenses on account of stock, labour, and raw material, there is a profit of £34, 14s.; in the second and following years, the annual profit is estimated at £82, 10s. 6d. At each refinery, 1572 *maunds*, or 56 tons 3 cwts., of molasses (*gúr*) will give 474 *maunds*, or 16 tons 18 cwts., of refined sugar (*chiní*), valued at £497, 14s. It may, therefore, be stated with approximate accuracy that from all the fifty-eight refineries, 27,000 *maunds*, or 965 tons, valued at £28,350, were manufactured during the year 1872–73.

PAPER is manufactured at two places on the Són,—at Sáhár, opposite Arwal, in Gayá District, and at Harísharganj, which with Nasríganj forms an escheated estate, formerly the property of Bíbí Maulá Baksh. At the former place Dr. Buchanan-Hamilton found sixty beaters belonging to forty houses; but, as at Arwal, on the opposite bank of the river, this industry has greatly declined, the hand-made article being driven from the market by the machine-made paper of Serampur. The method employed in manufacturing the paper at Harísharganj is thus described by Mr. Eyre:—The material used is *tát*, or refuse cloth, which costs 2s. a *maund*. It is first cut up, then steeped, and afterwards washed in the river. It is then mixed with lime and carbonate of soda (*sají*). The mixture is pounded for

three days in a wooden machine called a *dhenki*. It is washed again, and then exposed to the sun on brick and plaster platforms constructed for the purpose. It is then again washed, again mixed with lime and *saji*, and pounded eight times on successive days. After being cleaned, it is now ready for manufacture. The pulp is immersed in a small vat, deep in the centre and slightly shallow at the sides. When thoroughly mixed and stirred up in the water, the operator, sitting at the head of the vat, immerses under the surface a frame of very slender reeds (*sink*). After three or four such immersions, the water is allowed to run through, and the layer of pulp is flattened. When a sufficient number of sheets have been thus made, the water is pressed out with a weighted press. The sheets of paper are pasted outside on the walls to dry. They are then covered with a coating of gum (*lei*), and smoothed out with a round stone. Finally, the sheets are cut and bound in half-reams. The whole process is laborious; and the result of so much time and labour is after all inferior to, and dearer than, the Serampur article. The paper finds a market in Lucknow, Allahábád, and other up-country towns. In 1872–73, there were twenty-one manufacturers, who produced 1293 reams (*gadi*) of paper of ten different qualities. The price of a ream varied from 18s. to 3s. according to quality. The value of the year's outturn was £496, 9s. 3d. Each *dhenki* made, therefore, over 61 reams of paper, valued at £23, 12s. 9d. Dr. Buchanan-Hamilton found that each beater made usually 100 reams of paper of four qualities, the best being valued at 10s. a ream. He estimated the annual profits of each beater at £4, 3s. 6d. Mr. Eyre considers this estimate too small; and shows that each beater might earn £8 a year, but this would entail an amount of continued exertion that few of them would care to undergo.

Blankets and Carpets are manufactured in the Sásserám and Bhabuá Subdivisions. The value of woollen and cotton carpets yearly woven in the former Subdivision is estimated at £500, and that of blankets at £200. I have no estimate of the quantity manufactured in Bhabuá. Cotton-carpet weavers are called *kolinhofs*. The seed is separated from the fibre by *chamárs*, who are either paid in kind, receiving one-third of the seed separated, or receive a daily meal. The cotton is spun by women into thread, which they sell to the weaver, at a clear profit of 1½d. per diem. The stock of a carpet (*dhari*) maker, consisting of a comb, a knife, a pair of scissors, a wooden frame, and some rope, is valued

at 2s. 9d. The usual size of the carpets is 6 feet by 3 feet 9 inches; and, after deducting the cost of manufacture, the net profit of a loom per month is 14s. 3d., out of which, however, the landowner demands a royalty called *matharfá*. In spite of this, the manufacturer earns a fair livelihood. Dr. Buchanan-Hamilton estimated the number of carpet and blanket weavers in the District at 560 families.

Cloth Manufactures.—The case of the weavers is the same as that of the paper manufacturers, the home-made article having been pushed out of the market by English piece-goods. Country cloth cannot be made for less than 3¾d. to 4½d. per yard, but imported sells for 3¼d. a yard, and consequently the home manufacture has fallen off. In Dr. Buchanan-Hamilton's time, this trade was in a flourishing condition. Almost the only material used was cotton, and about 28 per cent. of the supply was grown in the District. The seed was generally beaten and cleaned by the *dhuníyás*, and the spinning was done by the women. Except near the Són, where finer cloth was made, nearly all the cloth manufactured was of the coarsest description. The total annual value of the manufacture was estimated at £163,400; about 1-7th of this (worth £24,000) was exported, and the remainder (worth £139,400) was reserved for consumption in the District. These figures include the value of the cotton *dhutís* with *tasar* silk borders which were manufactured at Tilothú, in the Sásserám Subdivision. The wages paid to the weavers of this District were higher than those given to the same classes in Patná and Gayá. This was partly due to the fact that no native merchants had established factories to make advances, and that the cloth which was purchased by native traders was generally bought, as it is now, for ready money on market-days. Mr. Eyre says that at the present day the *juláhás* in the principal towns, especially in Sásserám, are well to do, but that those in the country villages are but poorly off; their profits average from 6¾d. to 8¼d. daily, but from this must be deducted the tax (*matharfá*) levied by the landowners.

Workers in Metal are by no means skilled, and cannot even cast the copper, brass, or bell-metal in which they work. Mr. Eyre ascertained that there are in Sásserám 242 houses of this class, and that their daily profits average 6d. throughout the year.

Soap is manufactured at Sásserám to a considerable extent. The process of manufacture is thus described by Mr. Eyre:—A large brick oven (*chúlá*) is constructed, on which is cemented an iron pot

in which the necessary ingredients are boiled; two smaller ovens of mud are built close at hand, and a large earthen basin (*nád*) is fixed on each. In the bottom of each *nád* is a small hole plugged with cloth, and underneath is an earthen pot (*gharú*). Over the hole is placed an inverted cup of mud, and on the cup is put half-a-pound of paddy chaff, *kankar* lime, and *saji* (carbonate of soda); and 20 lbs. of the *kankar* to 60 lbs. of the *saji* are put into the *náds* and moistened with water, 6 *gharás* of water being poured into each *nád*. The water is allowed a quarter of an hour to percolate into the mixture, and then the plugs are removed. The first percolation into the *gharás* is the most valuable, and is set aside separately from the rest. All the water in the *náds* is now allowed to filtrate through into other vessels. The iron pot on the brick oven is warmed, and 20 lbs. of beef fat melted therein; to this is added 40 lbs. of linseed oil, and both are thoroughly stirred together. The filtrated water of the second percolation is then poured in, in quantities of 12 lbs. at a time, evaporation of the water being allowed between each addition. When the water has all evaporated, the mass thickens. Ten parts of it are then taken out and put into a clean *nád*; the residue is left in the iron pot, the water of the first filtration is added to it, and both are boiled together. After evaporation the part placed in the clean *nád* is added in portions of 12 lbs. at a time; the mass is allowed to thicken, and the soap is then ready. It is taken out with an iron spoon, placed on a clean white cloth, and fashioned into round balls or cakes. The whole process takes twenty-four hours. The cost of stock is as follows:—Oven, 10s.; iron pot, £1, 4s.; spoon, 1s.; *nád*, &c., 1s.—total, £1, 16s. The cost of the raw materials used is—Fat, 4s.; linseed oil, 13s. 3d.; *kankar* lime, 3d.; carbonate of soda, 1s. 10½d.; wood, 1s.—total, £1, 0s. 4½d. The quantity of soap made from these materials is 1¼d *maunds*, valued at £1, 5s., so that the profit is 4s. 7½d. The *saji* is obtained from Mirzápur and Benáres. In Dr. Buchanan-Hamilton's time there were seven soapmakers in Sásserám, now there are only three houses. Since the quantity of soap manufactured at each boiling is 1¼ *maunds*, and there are four boilings every month; these three boilers will manufacture 180 *maunds* a year, valued at £180, the annual profit being £33, 6s., equal to 18s. 6d. a month for each boiler.

Oil.—In Dr. Buchanan-Hamilton's time, the oilmen of Sháhábád were poorer than those of Behar; and many of them being unable to

purchase the seed, were forced to press oil for hire. Very few persons had more than one mill. Each mill was turned by oxen. Though two oxen at least were required to keep it going for the greater part of the day, very few persons could afford to keep more than one ox. A mill worked with one beast might squeeze 4½ lbs. of linseed four times a day. The value of 18 lbs. of raw linseed was nearly 5d.; the oil expressed from that quantity amounted to 8 lbs. valued at 6d., and the oil-cake to the value of 1½d., so that a profit was left of about 2½d. per diem. From this must be deducted the feeding of the ox and the repairs of the mill. Mr. Eyre writes that the condition of the oil-makers is now much improved. He estimated the cost and profit as follows:—24 lbs. of linseed required for the daily manufacture of 7½ lbs. of oil cost 1s. 11d., while the value of the oil is 2s. 1¾d., and that of the oil-cake 3½d. Deduct the cost of the bullock's feed (1½d.), and 4¾d. remains as the daily profit of the manufacturer. Oil is also expressed from mustard and *til* (Sesamum orientale). Twenty pounds of mustard seed, costing 2s., give 7½ lbs. of oil, which will sell for 3s., and 10 lbs. of oil-cake worth 1½d., which is the cost of feeding a bullock. The daily profit will, therefore, be 1s. Again, 22 lbs. of *til*, costing 2s., give 6⅝ lbs. of oil, valued at 2s. 3d., and oil-cake worth 3½d.; deduct the feed of the bullock (1½d.), and a daily profit of 5d. remains.

Miscellaneous Manufactures.—Small articles in stone, such as mills and *salant* (the stones on which spices are pounded), are made in Sásserám, and largely exported. The *kharádhís*, who live near the forests on the Kaimur slopes, manufacture combs, platters, and wooden toys. These men also prepare cutch (*kath*) from the chipped wood of the *khayer* (Acacia catechu). From 30 to 40 *maunds* (22 to 29 cwts.) are made annually. The branches of the tree are cut and left to dry in the jungle. When perfectly dry, they are brought in, chopped up, and boiled in earthen pots, and afterwards left to cool and cohere in wooden troughs. The foresters only receive 2s. for a bullock load of four *maunds* (nearly 3 cwts.); but the cutch is sold in the local markets at the rate of 4 lbs. for a shilling, so that after deducting the cost of carriage and advances, there would appear to be a profit on every bullock-load of not less than £3, 16s. Ropes are manufactured of a grass called *bagaí*, in the Bhabuá Subdivision. Dr. Buchanan-Hamilton mentions that there were boat-builders near the Ganges who made boats of the kind called *patelá*, with sharp ends and flat bottoms. He also describes the manufacture at Tílothu

of an impure sulphate of iron, called *kásis*. The remains of the old factory still exist, but the manufacture has now been extinct for many years.

COMMERCE.—The trade of Sháhábád District is chiefly carried on by means of permanent markets in the town and at fairs. The principal articles of export, as returned by the Collector in 1870, are rice, wheat, barley, pulses, gram, oats, linseed, carraway-seed, paper, and spices. The imports consist of rice (cleaned by boiling), betel-nut, tobacco, sugar and molasses, salt, pepper, cotton, iron, brass, zinc, copper, lead, tin, and betel-leaf or *pán*. During the year 1874–75 the railway returns show, under the head of imports, 1,322,979 *maunds*, or 47,249 tons 2 cwts., of grain; and 588,970 *maunds*, or 21,034 tons 13 cwts., of other merchandise. Under the head of exports, there were 117,723 *maunds*, or 4204 tons 7 cwts., of grain; and 304,072 *maunds*, or 10,859 tons, of other merchandise. Of the grain imported, 93,284 *maunds*, or 3331 tons 11 cwts., was on account of Government, of which 38,019 *maunds*, or 1357 tons 16 cwts., were sent across to Chhaprá in Sáran. This still leaves an importation of grain on private account of 1,229,695 *maunds*, or 43,917 tons 11 cwts. It need not be pointed out that this amount is exceptional, nor that the traffic received a vast stimulus from the reduction of freight under the arrangements entered into with Government; but it should be remembered that these figures, being for the official year, only include the slack end of the great importation in grain which had set in from the previous November, and died out after the first quarter of the year under review. Under the heading of "other merchandise," the principal articles at Arrah, which may be taken as typical of the other stations, were as follows:—Imports: coal, 72,604 *maunds;* cotton, 12,286; iron, 6536; *mahuá*, 5954; piece-goods, 9181; salt, 65,945; seeds, 1745; timber, 5123; tobacco, 6648; railway property, 7394; miscellaneous goods, 32,865—total, 226,281 *maunds*, or 8283 tons. Exports: gunny bags, 4508 *maunds;* hides and horns, 1388; indigo, 1177; molasses, 6736; salt, 3961; seeds, 8431; piece-goods, 1533; railway property, 5553; sugar, 1467; timber, 4270; melted butter and oil, 1809; miscellaneous goods, 17,452—total, 58,284 *maunds*, or 21,336 tons. Of these, it may be presumed that coal, iron, and timber were destined, for the most part, for use on the canals. The following figures, compiled from the registration returns at Sáhibganj, show the Ganges-borne traffic of the District during a corres-

ponding twelve months. In 1874 there were registered at Sáhibganj, as coming from Sháhábád, 28,064 *maunds* of oil seeds, 4403 *maunds* of sugar, 52 *maunds* of tobacco, 4121 *maunds* of wheat, and 25,278 *maunds* of pulses and gram. In the same year nothing was registered as going to Sháhábád.

The local trade has been thus described by Mr. Eyre:—The town of Nasríganj on the Són owes its commercial prosperity to its trade in timber, bamboos, and rope-fibre, the products of the Kaimur and Palámau jungles. In 1872–73, 3,900,000 bamboos, valued at £3900, were floated on rafts down the Són for Nasríganj and Patná. These rafts contained also rope to the value of £200, and a considerable quantity of timber. Lime, which is manufactured at the kilns along the eastern base of the plateau, is not only used on the canal works, but is also largely exported to Tirhut and Patná. In 1872–1873, 50,000 *maunds*, or 1786 tons, valued at £4000, were sent down the Són. Grain, oil seeds, and cotton are imported from Chutiá Nágpur. Pack-bullocks are used, which cross the Són at Bandú *ghát*, and travel along the left bank of the river to Sásserám, Dehrí, Násríganj, &c. It is computed that during the cold and dry seasons one hundred bullocks cross the Són every day. The *harú* nut, used in dyeing, is exported to Patná and Benáres. The annual amount is estimated at 8000 *maunds*, or 286 tons, worth £1200. Finally, there is at Sásserám a large trade in Manchester piece-goods. The merchants say that they annually import cloth to the value of £11,150, of which £7400 worth is consumed locally, and £3750 is again exported. The Grand Trunk Road enters Sháhábád at Dehrí, and, after passing Sásserám and Jahánábád, leaves the District at Naubatpur. Piece-goods, grain of all kinds, sugar, betel, forest products, and melted butter are carried along this road, but I have been able to obtain no estimate of the extent of the trade.

The chief fairs in this District are held at the following places:—(1) At Barhampur, near the Raghunáthpur railway station, in February and April; (2) at Baxár, in January; (3) at Zakhaní, *parganá* Donwár, in April; (4) at Dhusariyá, *parganá* Bárágáon, in April and October; (5) at Padamanián, *parganá* Arrah, in April and October; (6) at Gadahní, *parganá* Pomoár, in February and April; (7) at Kastar Danwár, *parganá* Danwár, in February and April; (8) at Dhamár, *parganá* Arrah, in February and April; (9) at Masárh, *parganá* Arrah, in September and April; (10) at Guptasar, *parganá* Sásserám, in February and April.

BARHAMPUR FAIR.—The following statement, showing the traffic at the Barhampur Fair, is quoted from the Commissioner's Report for the year 1874–75. It may be taken as a fair specimen of the general business done at the fairs throughout Behar:—The number of shops was computed at 880; and the value of the goods sold, consisting chiefly of wearing apparel, glass, iron and brass ware, palanquins, sweetmeats, and food, at £16,331, 6s. The number of horses sold was 1330; and the aggregate value of the horses brought to the fair from Kábul, the Panjáb, Oudh, and the hills, was £11,181, 16s. Bullocks and buffaloes were also sold to the number of 11,151, the aggregate value being given at £18,414, 4s., and the average value not much more than £1, 12s. The sum paid by these shops to the landowners as ground-rent during the fair is given at £34, 8s., but the Commissioner considers that this amount does not represent the whole profit of the landowners. The practice of presenting to the landowners, as a *douceur*, a portion of the fruits of every manufacturing industry, is enforced all over the District. As Mr. Eyre says, the custom is as sacred among the manufacturers of paper or sugar as among the Doms who make baskets.

RIVER TRAFFIC STATISTICS.—Since September 1875, a new system of boat registration has been established on all the great waterways of Bengal, and the returns are published monthly in the *Statistical Reporter*. The following tables, which have been compiled from that source, show (Table I.) the exports from the District of Sháhábád for the six months ending February 1876; and (Table II.) the imports into the District during the same period. It must be remembered that the system of registration upon which these figures are based does not include the traffic of Sháhábád with the North-Western Provinces. Some statistics of the Baxár trade will be given separately on a later page, pp. 268, 269.

From these tables it appears that the total of the exports during the six months in Class I. (articles registered by weight only) amounted to 179,611 *maunds*, or 6575 tons, of which pulses and gram formed 32 per cent., linseed 21 per cent., and wheat and "other cereals" 18 per cent each. The total of the imports in the same class amounted to only 46,227 *maunds*, or 1692 tons, being little more than one-fourth of the exports. The chief items were,—rice and "other cereals," 29 per cent. each; salt, 24 per cent.; and fresh fruits and vegetables, 8 per cent. In Class II. (articles registered by number only) the most noteworthy items are—an export of

[*Sentence continued on page* 268.]

STATISTICS OF THE RIVER TRAFFIC OF SHÁHÁBÁD DISTRICT FOR THE SIX MONTHS ENDING FEBRUARY 1876.—TABLE I. (EXPORTS).

Description of Goods.	September.	October.	November.	December.	January.	February.	Total.
CLASS I.	*Maunds.*	*Maunds.*	*Maunds.*	*Maunds.*	*Maunds.*	*Maunds.*	*Maunds.*
Cotton	3	25	...	...	...	...	28
Chemicals and medicines	159	...	50	...	...	...	209
Red earth	...	...	32	...	...	...	32
Indigo-seed	...	...	...	...	220	...	220
Fuel and firewood	...	...	...	...	300	1,220	1,520
Fresh fruits and vegetables	225	...	...	...	...	...	225
Wheat	3,279	7,328	5,131	9,268	3,387	3,493	31,886
Pulses and gram	11,154	9,761	18,125	13,592	3,126	1,760	57,518
Rice	...	105	...	...	...	2,190	2,295
Paddy	...	...	...	...	...	1,100	1,100
Other cereals	2,854	22,063	1,884	1,162	90	4,310	32,363
Fibres, manufactures of	...	...	106	...	...	...	106
Hides	...	...	50	...	...	...	50
Iron	...	128	35	2	...	...	165
Lime and limestone	450	...	...	...	...	...	450
Stone	404	...	1,040	830	...	395	2,669
Ghí	29	86	8	27	1	...	151
Linseed	20,101	12,847	2,181	847	1,095	...	37,071
Mustard-seed	331	...	...	507	75	...	913
Castor-oil-seed	318	20	...	...	...	...	338
Poppy-seed	299	320	...	100	1,666	...	2,385
Spices and condiments	44	24	127	...	...	...	195
Saline substances	50	608	212	54	...	...	924
Sugar, refined	410	937	356	110	106	...	1,919
Do., unrefined	520	25,70	125	17	243	531	4,006
Tobacco	81	99	194	88	12	64	538
Liquor	...	...	...	4	...	...	4
Miscellaneous	96	22	169	14	...	30	331
Total	40,807	56,943	29,825	26,622	10,321	15,093	179,611
CLASS II.	No.	No.	No.	No.	No.	No.	No.
Timber	...	...	720	...	550	11	1,281
Bamboos	...	...	107,600	298,000	117,700	234,165	757,465
Cocoa-nuts	...	850	...	...	...	...	850
Gunny-bags	...	...	...	...	...	1,600	1,600
Miscellaneous	2,781	511	...	...	4,000	...	7,292
CLASS III.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Leather manufactures	...	1,420	...	...	...	...	1,420
Woollen do.	...	11,432	400	...	...	...	11,832
Cotton (Native) do.	1,759	23,990	6,610	175	1,200	...	33,734
Miscellaneous(Native)goods	...	...	...	771	1,025	...	1,796
Do. (European) do.	...	...	43	...	...	...	43
Miscellaneous	...	475	...	...	...	...	475
Total	1,759	37,317	7,053	946	2,225	...	49,300

STATISTICS OF THE RIVER TRAFFIC OF SHÁHÁBÁD DISTRICT FOR THE SIX MONTHS ENDING FEBRUARY 1875.—TABLE II. (IMPORTS).

Description of Goods.	September.	October.	November.	December.	January.	February.	Total.
CLASS I.	*Maunds.*	*Maunds.*	*Maunds.*	*Maunds.*	*Maunds.*	*Maunds.*	*Maunds.*
Cotton	...	5	...	...	...	...	5
Chemicals and medicines	11	4	...	...	...	...	15
Indigo	18	...	...	...	...	...	18
Fresh fruits and vegetables	...	...	...	1,072	2,342	...	3,414
Wheat	...	70	...	...	...	...	70
Pulses and gram	...	...	...	...	...	200	200
Rice	200	350	520	2,027	1,385	9,146	13,628
Paddy	...	...	...	24	375	624	1,023
Other cereals	...	...	3,662	2,456	5,425	1,820	13,363
Jute	22	...	...	...	...	...	22
Fibres, manufactures of	...	...	..	21	20	...	41
Hides	...	...	...	...	...	55	55
Linseed	...	...	...	...	25	...	25
Salt	1,803	50	20	9,529	...	...	11,402
Other saline substances	340	245	70	51	...	...	706
Spices and condiments	160	32	100	26	...	...	318
Sugar, refined	...	...	...	...	...	34	34
Tobacco	...	400	554	220	150	...	1,324
Miscellaneous	2	190	180	52	140	...	564
Total	2,556	1,346	5,106	15,478	9,862	11,879	46,227
CLASS II.	No.	No.	No.	No.	No.	No.	No.
Goats and sheep	...	...	8	...	...	...	8
Timber	113	575	39	20	...	525	1,272
Cocoa-nuts	29,200	200	...	...	...	...	29,400
Gunny-bags	...	80	...	...	...	...	80
Miscellaneous	20	14	...	300	128	...	462
CLASS III.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Leather, and its manufactures	...	...	...	900	...	...	900
Woollen manufactures	...	...	300	...	...	...	300
Cotton (Native) manufactures	...	...	200	120	...	...	320
Miscellaneous do. goods	...	...	1,800	664	...	...	2,464
Do. (European) do.	...	30	...	310	...	...	340
Total	...	30	2,300	1,994	...	...	4,324

[Sentence continued from page 265.]

757,465 bamboos, and an import of 29,400 cocoa-nuts, almost all in the month of September. Under Class III. (articles registered by value only) the most important feature is the entire absence of European cotton goods from both tables. The exports show a total value of Rs. 49,300 (£4930), of which cotton native manufactures constitute 68 per cent., and woollen manufactures 24 per cent., both chiefly in October. The total value of the imports was Rs. 4324 (£432, 8s.), only one-eleventh of the exports; the chief item was miscellaneous native goods, 57 per cent.

The total trade in food grains for the eight months, September 1875 to April 1876, may be thus analysed:—Exports—wheat, 33,335 *maunds*; pulses and gram, 58,620; rice, 2795; paddy, 1100; other cereals, 32,363—total exports, 128,213 *maunds*. Imports—Wheat, 70 *maunds*; pulses and gram, 218; rice, 27,514; paddy, 2273; other cereals, 13,743—total imports, 43,818 *maunds*, showing a surplus of exports amounting to 84,395 *maunds*, or 3089 tons. It will be observed that wheat figures largely in the exports, and rice in the imports. In the month of December, out of a total export of 9268 *maunds* of wheat, the mart of Sinhá sent 4466 *maunds*, and Chausá 1218. In the two months of November and December, out of a total export of 31,717 *maunds* of pulses and gram, Sinhá sent 12,120 *maunds*; Barhewá, 11,098; Kápá Chhaprá, 1630; Sapahi, 1038. During the three months, February to April, 23,032 *maunds* of rice were imported, of which 2295 *maunds* came from Oudh and the North-West, 16,446 from Bengal, and 4291 from other districts of Behar. The principal importing marts were Sinhá, 11,839 *maunds*; Baxár, 2643; Dhusuriá, 1947.

The December number of the *Statistical Reporter* contains an article upon the "Trade of Baxár," from which the following paragraphs are condensed:—In September 1875 a registration station was established at Baxár, on the road to the *ghát*, to catch the traffic that came to and left the river at that place. By far the greater part of such traffic is ascertained to consist of consignments to or from Gházípur, which are here transferred from the river to the rail, or *vice versâ*. The total registered exports from Baxár during the seven months, September 1875 to March 1876, amounted to 147,331 *maunds* in quantity, and Rs. 1,832,642 in value. The principal items were: refined sugar, 38,820 *maunds*, valued at Rs. 465,840; cotton, 25,887 *maunds* or Rs. 388,305; European piece-goods, Rs.

199,242; salt, 35,686 *maunds* or R.178,430; unrefined sugar, 35,155 *maunds* or Rs.140,620; cattle, 7446 in number, valued at Rs.223,380. The imports into Baxár during the same period of seven months amounted to 74,649 *maunds* or Rs.863,246. The principal items were: refined sugar, 35,429 *maunds* or Rs.425,148; European piece-goods, Rs.87,087; food grains (chiefly rice), 20,747 *maunds* or Rs.39,837; cattle, 3695 in number, or Rs.110,850 in value; horses, &c., 1306 in number, or Rs.65,300 in value.

RAILWAY TRAFFIC STATISTICS.—The *Statistical Reporter* also publishes returns, furnished by the East India Railway Company, showing the export from Howrah of salt and piece-goods into the several Districts of Bengal. The following are the figures for Sháhábád, station by station, for the four months, January to April 1876:—Salt—Arrah, 33,425 *maunds;* Bihíyá, 6822; Raghunáthpur, 2162; Dumráon, 4074; Baxár, 11,587—total of salt, 58,070 *maunds*, or 2126 tons, worth £29,035 at the rate of Rs.5 per *maund*, as compared with *nil* imported during the same four months by river. European piece-goods—Arrah, 3101 *maunds;* Bihíyá, 891; Raghunáthpur, 2878; Dumráon, 2203; Baxár, 1090; Chausá, 41; Gahmar, 10—total of piece-goods, 10,214 *maunds*, or 374 tons, worth £122,568 at the estimated value of Rs.120 per *maund*, as compared with *nil* imported during the same four months by river.

CAPITAL, according to the Collector, is accumulating in Sháhábád District; and all that is not invested in trade or loans, or in the erection of temples or markets in the principal towns, is being hoarded. The rate of interest in petty loans, when the borrower pawns some small article (such as an ornament or household vessel), is reported to be 24 per cent. per annum. In large transactions, or when a mortgage is given upon houses or lands, the rate is 12 per cent. For petty advances to the cultivators, the rate varies, with the necessity of the borrower, from 24 to 48 per cent. per annum. Money-lending is conducted not only by the village shopkeepers and grain merchants, but also by the landowners. Ninety per cent. of the cultivating classes are supposed to be in debt; and unless some radical change is made in their relations with the landowners, they are never likely to free themselves from the burden. Six per cent. would be considered a fair return for money invested in an estate. In Dr. Buchanan-Hamilton's time there were only two banking establishments in the District, both at Arrah. They were branches of two houses at Patná, and possessed unlimited credit. The number of native banks has

Revenue and Expenditure of the District of Sháhábád for the Year 1790–91.

Revenue.	£	s.	d.
1. Land Revenue	98,049	16	0
2. Balance of Revenues	2,492	4	0
3. *Sayer* or Miscellaneous Revenue	598	12	0
4. Remittance of the Department of Customs	300	0	0
5. Interest received thereon	162	0	0
6. Profit and Loss	96	12	0
7. *Dfwánl Addlat*, or Civil Court Fees and Fines	249	4	0
Total	£101,948	8	0

Expenditure.	£	s.	d.
1. Paid Messrs. Champain & Charters for the Behar Opium Contract	8,750	0	0
2. Remitted to Mr Duncan	400	0	0
3. Commercial Resident at Patná	2,444	10	0
4. Commercial Resident	11,437	16	0
5. Moiety of Commission on the provision of the Investment	1,026	16	0
6. Charges Collections	4,053	2	0
7. Charges *Dfwánl Addlat*, or Civil Court	500	8	0
8. Charges of the Establishment of Criminal Courts	739	6	0
9. Charges Extraordinary	235	6	0
10. Paid for Diet Allowance of Prisoners	99	6	0
Total	£29,686	10	0

To find the net Revenue Item No. 6 should be deducted, leaving a total of £101,851, 16s.
To find the net Expenditure Items Nos. 1, 2, 3, 4, 5, should be deducted, leaving a total of £5627, 8s.

Revenue and Expenditure of the District of Sháhábád for the Year 1849–50.

Revenue.	£	s.	d.
1. Land Revenue	141,934	4	0
2. *Sayer* or Miscellaneous Revenue	10,904	2	0
3. Profit and Loss	462	4	0
4. Post-Office Remittance	586	14	0
5. Permanent Balance due by Land Revenue Defaulters	2	0	0
6. Committee of Records	28	8	0
7. Superintendent of Stamps	9,127	16	0
8. Deposit on Account of Vernacular Schools	3	12	0
9. Road Cess Fund	4,690	10	0
Total	£167,739	10	0

Expenditure.	£	s.	d.
1. Road Cess Fund	5,065	12	0
2. Judicial Charges General	13,414	16	0
3. Revenue Charges General	4,988	2	0
4. Interest	278	12	0
5. Post-Office Remittances	314	0	0
6. Pension	381	14	0
7. Charges General of the General Department	9	4	0
8. Vernacular Schools	60	0	0
9. Profit and Loss	105	12	0
10. Miscellaneous	2	16	0
11. Superintendent of Stamps	531	10	0
Total	£25,151	18	0

To find the net Revenue Items Nos. 3 and 5 should be deducted, leaving a total of £167,277, 6s.
To find the net Expenditure Item No. 9 should be deducted, leaving a total of £25,046, 6s.

Revenue and Expenditure of the District of Sháhábád for the Year 1790–91.

Revenue.	£	s.	d.
1. Land Revenue	98,049	16	0
2. Balance of Revenues	2,492	4	0
3. *Sayer* or Miscellaneous Revenue	598	12	0
4. Remittance of the Department of Customs	300	0	0
5. Interest received thereon	162	0	0
6. Profit and Loss	96	12	0
7. *Díwání Addlat*, or Civil Court Fees and Fines	249	4	0
Total	£101,948	8	0

Expenditure.	£	s.	d.
1. Paid Messrs. Champain & Charters for the Behar Opium Contract	8,750	0	0
2. Remitted to Mr Duncan	400	0	0
3. Commercial Resident at Patná	2,444	10	0
4. Commercial Resident	11,437	16	0
5. Moiety of Commission on the provision of the Investment	1,026	16	0
6. Charges Collections	4,053	2	0
7. Charges *Díwání Addlat*, or Civil Court	500	8	0
8. Charges of the Establishment of Criminal Courts	739	6	0
9. Charges Extraordinary	235	6	0
10. Paid for Diet Allowance of Prisoners	99	6	0
Total	£29,686	10	0

To find the net Revenue Item No. 6 should be deducted, leaving a total of £101,851, 16s.
To find the net Expenditure Items Nos. 1, 2, 3, 4, 5, should be deducted, leaving a total of £5627, 8s.

Revenue and Expenditure of the District of Sháhábád for the Year 1849-50.

Revenue.	£	s.	d.
1. Land Revenue	141,934	4	0
2. *Sayer* or Miscellaneous Revenue	10,904	2	0
3. Profit and Loss	462	4	0
4. Post-Office Remittance	586	14	0
5. Permanent Balance due by Land Revenue Defaulters	2	0	0
6. Committee of Records	28	8	0
7. Superintendent of Stamps	9,127	16	0
8. Deposit on Account of Vernacular Schools	3	12	0
9. Road Cess Fund	4,690	10	0
Total	£167,739	10	0

Expenditure.	£	s.	d.
1. Road Cess Fund	5,065	12	0
2. Judicial Charges General	13,414	16	0
3. Revenue Charges General	4,988	2	0
4. Interest	278	12	0
5. Post-Office Remittances	314	0	0
6. Pension	381	14	0
7. Charges General of the General Department	9	4	0
8. Vernacular Schools	60	0	0
9. Profit and Loss	105	12	0
10. Miscellaneous	2	16	0
11. Superintendent of Stamps	531	10	0
Total	£25,151	18	0

To find the net Revenue Items Nos. 3 and 5 should be deducted, leaving a total of £167,277, 6s.
To find the net Expenditure Item No. 9 should be deducted, leaving a total of £25,046, 6s.

Revenue and Expenditure of the District of Sháhábád for the Year 1870–71.

Revenue.	£	s.	d.
1. Land Revenue	171,811	3	6
2. Miscellaneous Land Revenue	3,100	18	6
3. *Abkárí* or Excise	16,795	4	5
4. Law and Justice	3,830	6	10
5. Post-Office	2,053	8	0
6. Income-Tax (net)	14,527	14	0
7. Stamps	14,589	16	9
8. Local Funds	5,269	13	0
9. Process-server's Fees	1,117	4	10
10. Miscellaneous	883	3	6
Total	£233,978	13	4

Expenditure.	£	s.	d.
1. Cost of Establishments	17,759	12	6
2. Settlement Department	493	16	6
3. *Abkárí* or Excise	854	9	6
4. Income-Tax	515	14	9
5. Post-Office	1,345	16	3
6. Ecclesiastical	74	15	7
7. Registration	409	18	1
8. Jail	1,928	7	7
9. Education	691	5	6
10. Medical	1,207	15	0
11. Police	10,629	13	3
12. Opium	107,271	16	0
13. Refunds and Drawbacks	1,000	14	6
14. Miscellaneous	402	16	9
15. Pensions	1,259	12	6
16. Local Funds	6,321	18	6
17. Telegraph Department	261	15	10
Total	£152,429	18	7

To obtain the net Expenditure Items Nos. 12 and 13 should be deducted, leaving a total of £44,158, 2s. 7d.

THE LAND-TAX forms the principal item of revenue in this District, as in the rest of Bengal; and the amount collected has increased from £97,508 in 1790 to £171,320 (Budget estimate) in 1871. Subdivision of estates does not seem so prevalent as in other parts of Behar, the number of estates having only doubled since the earliest time for which any figures exist. The number in 1790 was 2330, and in 1871, 4669. Proprietors, however, have increased in a much more rapid ratio—from 1287 in 1790 to 21,177 in 1870-71. In 1800, the number of estates was 2330, held by 1287 proprietors or coparceners, paying a land-revenue of £103,887, equivalent to a sum of £41, 10s. per estate, and £80, 14s. per proprietor. In 1850, these figures were as follow:—Number of estates, 3467; number of proprietors, 13,868; land-revenue, £140,806; average sum paid by each estate, £40, 12s.; average sum paid by each proprietor, £10, 2s. In 1871, according to the Budget estimate, there were 4669 estates borne on the District rent-roll, held by 21,177 proprietors or coparceners, who paid a total land-revenue of £171,320; equal to £36, 12s, per estate, and £8 per proprietor.

INCOME-TAX.—Under Act XVI. of 1870, by which an income-tax at the rate of $3\frac{1}{8}$ per cent. was levied on all incomes above £50, the total collections in Sháhábád amounted to £14,583, 2s. In the following year, when the tax was reduced to $1\frac{1}{2\frac{1}{4}}$ per cent. and the limit of exemption was raised to £75, the collections amounted to £3903, 16s.

PROTECTION TO PERSON AND PROPERTY.—There appears to be no increase under this head of late years. In 1860-61, there were nine Magisterial and sixteen Civil and Revenue Courts in the District; in 1870-71, the number of Magisterial Courts had decreased to eight, and the Civil and Revenue Courts to thirteen. There were five covenanted European officers stationed in the District throughout the year in 1860-61, and four in 1870-71.

POLICE STATISTICS.—For police purposes, the District of Sháhábád is divided into eleven police circles (*thánás*):—viz. (1) Arrah, (2) Belautí, and (3) Píru, in the Sadr Subdivision; (4) Baxár, (5) Dumráon, and (6) Chausá, in the Baxár Subdivision; (7) Dhangáon, (8) Nonkhá, and (9) Sásserám in the Sásserám Subdivision; (10) Bhabuá with Chánd, and (11) Rámgarh in the Bhabuá Subdivision. The machinery for protecting person and property consists of the Regular or District Police, the Village Watch or Rural Force, and a Municipal Police for municipalities.

Regular Police.—In 1872, the strength of the Regular Police was as follows. The figures are taken from the Bengal Police Report for that year:—Three superior European Officers, consisting of a District Superintendent of Police and two Assistant-Superintendents, receiving a total salary of Rs. 1200 a month, or £1440 per annum; six subordinate officers, on a salary of upwards of Rs. 100 a month, or £120 a year, and eighty-eight officers on less than Rs. 100 a month, maintained at a total cost of Rs. 2930 a month, or £3516 a year, showing an average pay of Rs. 31-2-8 a month, or £37, 8s. 1d. a year for each subordinate officer; 4 mounted, and 414 foot constables, maintained at a total cost of Rs. 2776 a month, or £3331, 4s. a year, showing an average pay of Rs. 7 a month, or £8, 8s. a year, for each mounted constable, and Rs. 6-10 a month, or £7, 19s. a year, for each foot constable. The other expenses connected with the Regular Police in 1872 were—a sum of Rs. 175 a month, or £210 per annum, allowed for travelling charges of the superior officers; Rs. 285-12 a month, or £342, 18s. a year, for pay and travelling allowances of their office establishments; Rs. 72 a month, or £86, 8s. a year, for horse allowance; and Rs. 686-13-4 a month, or £824, 4s. a year, for contingencies, and all other expenses; bringing up the total cost of the Regular Police of Sháhábád, which consisted of a total strength of 515 officers and men, to Rs. 8125-9-4 a month, or £9750, 14s. a year. The Census of 1872 returns the area of the District at 4385 square miles, and the population at 1,723,974. According to these figures, the total strength of the Regular Police force is one man to every 8·50 square miles of the District area, or one man to every 3347 of the population. The cost of maintenance is equal to £2, 4s. 5½d. per square mile of area, or 1¼d. per head of the population.

The Municipal Police maintained in the towns and large villages consisted in 1872 of 7 officers and 257 men, maintained at a cost of Rs. 1407-10-8 a month, or £1689, 4s. a year, defrayed by means of rates levied from the householders and shopkeepers carrying on business within municipal limits. The eight following towns—Arrah, Sásserám, Dumráon, Baxár, Jagdispur, Bhojpur, Náráyanganj, and Bhabuá, which have been constituted municipalities, contain a total population of 118,413 souls. This figure gives 3½d. as the average cost of the municipal police per head of the town population.

The Rural Police, or *chaukidárs*, for the watch and ward of the

villages in the interior of the District, consisted in 1872 of 6185 men, maintained by contributions from the villagers and rent-free grants of land, at an estimated total cost, including both sources, of Rs. 7949-5-4 a month, or £9539, 4s. a year, showing an average stipend in money or lands of Rs. 1-4-6 a month, or £1, 10s. 10d. a year for each man. Each village watchman has, on an average, 70 houses under his charge. According to the area and population given above, there is one village watchman to every ·70 of a square mile, or one to every 278 of the population, maintained at a cost of £2, 3s. 6d. per square mile, or about 1¼d. per head of the population.

Including, therefore, the Regular Police, the Municipal Police, and the Village Watch, the machinery for protecting person and property in the District of Sháhábád consisted in 1872 of a total force of 6964 officers and men, equal to an average of one man to every ·63 square mile as compared with the area, or one man to every 247 souls as compared with the population. The aggregate cost of this force in 1872 was Rs. 17,482-9-8 a month, or £20,979, 2s. a year, equal to a charge of £4, 15s. 8d. per square mile, or nearly 3d. per head of the population.

CRIMINAL STATISTICS.—During the year 1872, the police conducted 3018 "cognisable" cases, the percentage of final convictions to persons brought to trial being 52·56 per cent.; and 1350 "non-cognisable" cases, in which the proportion of convictions to prisoners brought to trial was 41·19 per cent. The total number of both "cognisable" and "non-cognisable" cases was 4368, the percentage of final convictions to persons brought to trial in both classes of crime being 46·87 per cent. During 1872, there were 9 cases of *dákáití* in Sháhábád District, as against 12 in the previous year. Thirty-four persons were arrested, of whom 11 were released by the Magistrate, and 23 were put upon their trial. Sixteen persons were finally convicted by the Sessions Court. The Commissioner of the Patná Division considers the results to be on the whole satisfactory, and adds that even this percentage of convictions is likely to prove a check upon the crime. With the exception of cattle-theft, the crime statistics of Sháhábád for 1872 do not call for any detailed remarks. This offence shows a decrease from 121 cases in 1871 to 79 in the year under notice, an improvement which is said to be due to a more searching inquiry after the bad characters who regularly engage in stealing cattle. Fifty-one convictions obtained in 1871, and 34 in 1872, also probably acted as a deterrent. But the Commissioner is of

ponding twelve months. In 1874 there were registered at Sáhibganj, as coming from Sháhábád, 28,064 *maunds* of oil seeds, 4403 *maunds* of sugar, 52 *maunds* of tobacco, 4121 *maunds* of wheat, and 25,278 *maunds* of pulses and gram. In the same year nothing was registered as going to Sháhábád.

The local trade has been thus described by Mr. Eyre:—The town of Nasríganj on the Són owes its commercial prosperity to its trade in timber, bamboos, and rope-fibre, the products of the Kaimur and Palámau jungles. In 1872-73, 3,900,000 bamboos, valued at £3900, were floated on rafts down the Són for Nasríganj and Patná. These rafts contained also rope to the value of £200, and a considerable quantity of timber. Lime, which is manufactured at the kilns along the eastern base of the plateau, is not only used on the canal works, but is also largely exported to Tirhut and Patná. In 1872-1873, 50,000 *maunds*, or 1786 tons, valued at £4000, were sent down the Són. Grain, oil seeds, and cotton are imported from Chutiá Nágpur. Pack-bullocks are used, which cross the Són at Bandú *ghát*, and travel along the left bank of the river to Sásserám, Dehrí, Násríganj, &c. It is computed that during the cold and dry seasons one hundred bullocks cross the Són every day. The *harú* nut, used in dyeing, is exported to Patná and Benáres. The annual amount is estimated at 8000 *maunds*, or 286 tons, worth £1200. Finally, there is at Sásserám a large trade in Manchester piece-goods. The merchants say that they annually import cloth to the value of £11,150, of which £7400 worth is consumed locally, and £3750 is again exported. The Grand Trunk Road enters Sháhábád at Dehrí, and, after passing Sásserám and Jahánábád, leaves the District at Naubatpur. Piece-goods, grain of all kinds, sugar, betel, forest products, and melted butter are carried along this road, but I have been able to obtain no estimate of the extent of the trade.

The chief fairs in this District are held at the following places:—(1) At Barhampur, near the Raghunáthpur railway station, in February and April; (2) at Baxár, in January; (3) at Zakhaní, *parganá* Donwár, in April; (4) at Dhusariyá, *parganá* Bárágáon, in April and October; (5) at Padamanián, *parganá* Arrah, in April and October; (6) at Gadahní, *parganá* Pomoár, in February and April; (7) at Kastar Danwár, *parganá* Danwár, in February and April; (8) at Dhamár, *parganá* Arrah, in February and April; (9) at Masárh, *parganá* Arrah, in September and April; (10) at Guptasar, *parganá* Sásserám, in February and April.

BARHAMPUR FAIR.—The following statement, showing the traffic at the Barhampur Fair, is quoted from the Commissioner's Report for the year 1874–75. It may be taken as a fair specimen of the general business done at the fairs throughout Behar:—The number of shops was computed at 880; and the value of the goods sold, consisting chiefly of wearing apparel, glass, iron and brass ware, palanquins, sweetmeats, and food, at £16,331, 6s. The number of horses sold was 1330; and the aggregate value of the horses brought to the fair from Kábul, the Panjáb, Oudh, and the hills, was £11,181, 16s. Bullocks and buffaloes were also sold to the number of 11,151, the aggregate value being given at £18,414, 4s., and the average value not much more than £1, 12s. The sum paid by these shops to the landowners as ground-rent during the fair is given at £34, 8s., but the Commissioner considers that this amount does not represent the whole profit of the landowners. The practice of presenting to the landowners, as a *douceur*, a portion of the fruits of every manufacturing industry, is enforced all over the District. As Mr. Eyre says, the custom is as sacred among the manufacturers of paper or sugar as among the Doms who make baskets.

RIVER TRAFFIC STATISTICS.—Since September 1875, a new system of boat registration has been established on all the great waterways of Bengal, and the returns are published monthly in the *Statistical Reporter*. The following tables, which have been compiled from that source, show (Table I.) the exports from the District of Sháhábád for the six months ending February 1876; and (Table II.) the imports into the District during the same period. It must be remembered that the system of registration upon which these figures are based does not include the traffic of Sháhábád with the North-Western Provinces. Some statistics of the Baxár trade will be given separately on a later page, pp. 268, 269.

From these tables it appears that the total of the exports during the six months in Class I. (articles registered by weight only) amounted to 179,611 *maunds*, or 6575 tons, of which pulses and gram formed 32 per cent., linseed 21 per cent., and wheat and "other cereals" 18 per cent each. The total of the imports in the same class amounted to only 46,227 *maunds*, or 1692 tons, being little more than one-fourth of the exports. The chief items were,—rice and "other cereals," 29 per cent. each; salt, 24 per cent.; and fresh fruits and vegetables, 8 per cent. In Class II. (articles registered by number only) the most noteworthy items are—an export of

[*Sentence continued on page* 268.]

ing from jail manufactures amounted to Rs. 8194-9-8 (£819, 9s. 2d.), and the debits to Rs. 7797-15-9 (£779, 15s. 11d.); excess of credits over debits or profit, Rs. 396-9-11 (£39, 13s. 3d.); average earnings of each prisoner employed on manufactures, Rs. 2-6-8 (4s. 10d.). The average number of prisoners employed on prison manufactures in Sháhábád Jail in 1872 was 163·82, made up as follows :—Gunny-weaving, 16·56; gardening, 48·45; manufacturing clothing, 19·49; manufacturing bricks, &c., 5·07; oil-pressing, 7·57; flour-grounding, 9·67; manufacturing carpets, &c., 37·26; carpentering, ·68; manufacturing blankets, 10·20; ironwork, 0·14; thread-spinning, 8·73.

EDUCATION has made little progress in Sháhábád, as is the case generally throughout Behar. The number of Government and aided schools increased from eight in 1856–57 to thirteen in 1870–71, and the number of pupils in the same period from 354 to 589. The greater part of the cost of education in the first two years was defrayed by Government. In 1856–57, out of a total cost of £397, 0s. 6d. for education, Government paid £320, 7s. 7d. In 1860–61 the total cost of education in the Government and aided schools amounted to £420, 1s. 7d., of which £347, 16s. 11d. was paid by the State. In 1870–71, out of a total cost of £1089, 9s. 7d., the Government contribution amounted to £544, 16s. 2d. The comparative table on the opposite page, compiled from the Reports of the Education Department for 1856–57, 1860–61, and 1870–71, exhibits the number of Government and aided schools in the District in each of these years, the number of pupils attending them, the cost of education to Government, and the amount defrayed by fees or from private sources.

PROGRESS OF PRIMARY EDUCATION.—The foregoing account of education relates only to the years 1856–57, 1860–61, and 1870–71. In 1871–72, the number of Government and aided schools was 47, and rose in 1872–73 to 207; the number of pupils increased from 1572 to 4173, while the cost to the State decreased from £588, 11s. in 1871–72 to £562, 4s. 2d. in 1872–73, and the total expenditure in the Government and aided schools from £1368, 4s. 10d. to £1057, 11s. 3d. Besides these, there were in 1872–73, 123 private unaided schools, attended by 1771 pupils. The major part of this increase in the number of schools and boys in 1872–73 was due to the extension of primary education since 1871. According to the area

[*Sentence continued on page* 283.]

BARHAMPUR FAIR.—The following statement, showing the traffic at the Barhampur Fair, is quoted from the Commissioner's Report for the year 1874–75. It may be taken as a fair specimen of the general business done at the fairs throughout Behar:—The number of shops was computed at 880; and the value of the goods sold, consisting chiefly of wearing apparel, glass, iron and brass ware, palanquins, sweetmeats, and food, at £16,331, 6s. The number of horses sold was 1330; and the aggregate value of the horses brought to the fair from Kábul, the Panjáb, Oudh, and the hills, was £11,181, 16s. Bullocks and buffaloes were also sold to the number of 11,151, the aggregate value being given at £18,414, 4s., and the average value not much more than £1, 12s. The sum paid by these shops to the landowners as ground-rent during the fair is given at £34, 8s., but the Commissioner considers that this amount does not represent the whole profit of the landowners. The practice of presenting to the landowners, as a *douceur*, a portion of the fruits of every manufacturing industry, is enforced all over the District. As Mr. Eyre says, the custom is as sacred among the manufacturers of paper or sugar as among the Doms who make baskets.

RIVER TRAFFIC STATISTICS.—Since September 1875, a new system of boat registration has been established on all the great waterways of Bengal, and the returns are published monthly in the *Statistical Reporter*. The following tables, which have been compiled from that source, show (Table I.) the exports from the District of Sháhábád for the six months ending February 1876; and (Table II.) the imports into the District during the same period. It must be remembered that the system of registration upon which these figures are based does not include the traffic of Sháhábád with the North-Western Provinces. Some statistics of the Baxár trade will be given separately on a later page, pp. 268, 269.

From these tables it appears that the total of the exports during the six months in Class I. (articles registered by weight only) amounted to 179,611 *maunds*, or 6575 tons, of which pulses and gram formed [illegible] per cent., linseed 21 per cent., and wheat and "other cere[illegible]er cent each. The total of the imports in the same cla[illegible] to only 46,227 *maunds*, or 1692 tons, being little more [illegible] of the exports. The chief items were,—rice and [illegible] per cent. each; salt, 24 per cent.; and fresh [illegible] 8 per cent. In Class II. (articles registered [illegible] most noteworthy items are—an export of

[*Sentence continued on page* 268.]

COMPARATIVE STATEMENT, SHOWING THE PROGRESS OF PRIMARY EDUCATION IN SHÁHÁBÁD DISTRICT FOR THE TWO YEARS 1871–72 AND 1872–73.

CLASSIFICATION OF SCHOOLS.	Number of Schools.		Number of Pupils.		RECEIPTS.						EXPENDITURE.	
					From Government.		From Local Funds.		TOTAL.			
	1871–72.	1872–73.	1871–72.	1872–73.	1871–72.	1872–73.	1871–72.	1872–73.	1871–72.	1872–73.	1871–72.	1872–73.
					£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Higher Class Government School	1	1	180	197	255 10 9	253 0 0	304 8 10	297 12 0	559 19 7	550 12 0	559 19 7	518 15 3
Middle Schools.												
Government Vernacular	8	8	287	278	171 7 10	183 2 0	51 5 10	40 10 10	222 13 9	223 12 10	222 13 9	209 19 0
Aided English	4	4	163	159	125 12 5	126 2 2	222 18 5	291 4 9	348 10 9	417 6 11	323 6 11	328 17 0
Unaided English	3	2	245	177	...	...	216 12 9	346 8 1	216 12 9	346 8 1	216 12 9	329 0 0
Total	15	14	695	614	297 0 3	309 4 2	490 17 0	678 3 8	787 17 3	987 7 10	762 13 5	867 16 0
Primary Schools.												
Government	6	...	170	...	32 0 0	...	32 14 7	....	64 14 7	....	64 14 7	...
Aided	2	...	60	...	4 0 0	...	10 0 0	....	14 0 0	....	14 0 0	...
Unaided	...	121	...	1594	...	...	...	....	...	....	...	...
Pathsalas	26*	194	712	3539	...	...	183 10 0	....	183 10 0	....	183 10 0	....
Total	34	315	942	5133	36 0 0	...	226 4 7	....	262 4 7	....	262 4 7	...
Total Government and Aided Schools	47	207	1572	4173	588 11 0	562 4 2	804 17 8	629 7 7	1393 8 8	1191 11 9	1368 4 10	1057 11 3
Total Unaided Schools†	3	123	245	1771	...	...	...	...	...	...	...	...

* Besides these there were 171 schools, with an attendance of 1365 pupils.
† The complete details are not available for these schools.

[*Sentence continued from page* 280.]

of the District, as returned by the Surveyor-General, and the population as ascertained by the Census of 1872, there was in 1872–73 one school to every 21·18 square miles, or to every 8328 of the population; the number of pupils at school being one to every 413 of the population. The total cost of education in Government and aided schools in 1872–73 amounted to £1057, 11s. 3d., or an average cost of 5s. 0¾d. for each pupil. No means exist for ascertaining the amount expended on private education. The comparative table on the preceding page exhibits the results of 1872–73, as compared with those in the preceding year.

POSTAL STATISTICS.—Between 1860–61 and 1870–71, the number of letters received at the Post-offices in Sháhábád District increased nearly twofold; the number of letters received having risen from 106,195 in 1860–61 to 140,503 in 1865–66, and to 210,624 in 1870–71. The total number of letters, newspapers, parcels, and books received increased from 117,662 in 1860–61 to 151,445 in 1865–66, and to 224,670 in 1870–71. The number of letters despatched from the District Post-offices increased from 103,757 in 1860–61 to 139,931 in 1865–66; and the total number of letters, &c., from 105,825 in 1860–61 to 142,038 in 1865–66. The number of letters, &c., despatched in 1870–71 has not been supplied. In 1860–61, the postal receipts from cash collections (exclusive of those from sale of postage stamps) amounted to £519, 6s. 4d., and the expenditure to £690, 7s. 2d. In 1865–66, the postal receipts increased to £597, 0s. 3d., and the expenditure to £581, 3s. 9d. In 1870–71, the postal revenue had further increased to £1076, 15s. 4d., and the expenditure to £1300, 19s. 11d.

The table on the following page, showing the number of letters, newspapers, &c., received at and despatched from the Sháhábád Post-office, together with the postal receipts and expenditure, for the years 1860–61, 1865–66, and 1870–71, is compiled from a return specially furnished by the Director-General of Post-Offices:—

POSTAL STATISTICS OF SHÁHÁBÁD DISTRICT FOR THE YEARS 1860–61, 1865–66, AND 1870–71.

	1860–61.		1865–66.		1870–71.	
	Received.	Despatched.	Received.	Despatched.	Received.	Despatched.
Private letters . .	86,305	86,136	116,743	122,601	210,624	Returns not received.
Service letters . .	19,890	17,621	23,760	17,330	...	
Total letters .	106,195	103,757	140,503	139,931	210,624	
Newspapers . .	9,114	1,036	8,373	937	9,064	
Parcels . . .	1,511	774	1,337	861	3,364	
Books . . .	842	258	1,232	309	1,618	
GRAND TOTAL .	117,662	105,825	151,445	142,038	224,670	
	£ s. d.		£ s. d.		£ s. d.	
Receipts from Cash Collections (exclusive of those from sale of postage stamps) . . .	519 6 4		597 0 3		1,076 15 4	
TOTAL CHARGES .	690 7 2		581 3 9		1,300 19 11	

ADMINISTRATIVE DIVISIONS.—The District of Sháhábád is divided into the four following Subdivisions. The population statistics are compiled from statements 1A and 1B, Appendix to the Census Report of 1872; the Administrative figures are derived from a special report furnished by the Collector, and refer to the year 1870–71:—

(1.) THE SADR OR PRINCIPAL SUBDIVISION, with the headquarters of the District at Arrah, contains an area of 965 square miles, with 354 villages or townships, 97,484 houses, and a total population of 614,980 souls, of whom 570,468, or 92·8 per cent., are Hindus; 44,339, or 7·2 per cent., Muhammadans; 122 Christians; and 51 belong to other religions not separately classified. The proportion of males in the total population is 47·5 per cent.; average number of persons per square mile, 637; average number of villages or

townships per square mile, 1·40; average number of persons per village or township, 454; average number of houses per square mile, 101; average number of persons per house, 6·3. This Subdivision consists of the police circles (*thánás*) of (1) Arrah, (2) Belautí, (3) Píru. In 1870–71, it contained 13 Magisterial and Revenue Courts, a regular police force of 322, and a village watch or rural police of 1629 men. The total separate cost of administration amounted to £15,047, 9s. 5d.

(2.) Baxár Subdivision was formed in 1857. It contains an area of 626 square miles, with 781 villages or townships, 60,057 houses, and a total population of 371,039 souls, of whom 344,772, or 92·9 per cent., are Hindus; 26,054, or 7·0 per cent., Muhammadans; 200, or 0·1 per cent., Christians; and 13 belong to other religions. The proportion of males in the total population is 48·1 per cent.; average number of persons per square mile, 593; average number of villages per square mile, 1·25; average number of persons per village, 475; average number of houses per square mile, 96; average number of persons per house, 6·2. This Subdivision consists of the police circles of (1) Baxár, (2) Dumráon, (3) Chausá. In 1870–71, it contained 3 Magisterial and Revenue Courts, a regular police force of 155, and a village watch of 2115 men. The total separate cost of administration amounted to £4169, 2s. 7d.

(3.) Sásserám Subdivision was created in about 1846. It contains an area of 1757 square miles, with 1668 villages or townships, 65,981 houses, and a total population of 443,703 souls, of whom 404,933, or 91·3 per cent., are Hindus; 38,567, or 8·7 per cent., Muhammadans; 134 Christians; and 69 belong to other religions. The proportion of males in the total population is 49·4 per cent.; average number of persons per square mile, 253; average number of villages per square mile, ·95; average number of persons per village, 266; average number of houses per square mile, 38; average number of persons per house, 6·7. This Subdivision consists of the police circles of (1) Dhangáon, (2) Nokhá, (3) Sásserám. In 1870–71, it contained 3 Magisterial and Revenue Courts, a regular police force of 176, and a village watch of 2115 men. The total separate cost of administration amounted to £6671, 13s. 5d.

(4.) Bhabuá Subdivision was formed on 10th September 1865. It contains an area of 1037 square miles, with 1307 villages or townships, 51,519 houses, and a total population of 294,252 souls, of

whom 270,470, or 91·9 per cent., are Hindus; 23,711, or 8·1 per cent., Muhammadans; 5 Christians; and 66 belong to other religions. The proportion of males in the total population is 49·4 per cent.; average number of persons per square mile, 284; average number of villages per square mile, 1·26; average number of persons per village, 225; average number of houses per square mile, 49; average number of persons per house, 5·7. This Subdivision consists of the police circles of (1) Bhabuá with Chánd, and (2) Rámgarh. In 1870–71 it contained two Magisterial and Revenue Courts, a regular police force of 118, and a village watch of 1379 men. The total separate cost of administration amounted to £4184, 1s. 2d.

Fiscal Divisions.—For fiscal purposes Sháhábád District is divided into thirteen *parganás*. The following list, compiled mainly from the Board of Revenue's statistics of area, land revenue, &c., exhibits the area of each *parganá* in acres and square miles, the number of estates comprised in each, and the amount of land revenue paid to Government. The figures should be looked upon with caution, and as only approximating to correctness:—

(1.) Arrah contains an area of 157,819 acres, or 246·59 square miles; it comprises 498 estates, and pays to Government an annual land revenue of £26,273, 10s.

(2.) Bárahgáwán: area, 22,319 acres, or 34·87 square miles; 78 estates; land revenue, £3576, 12s.

(3.) Bhojpur: area, 257,260 acres, or 401·97 square miles; 148 estates; land revenue, £16,200, 16s.

(4.) Bihiyá: area, 15,421 acres, or 24·10 square miles; 316 estates; land revenue, £14,768, 2s.

(5.) Cháinpur: area, 399,618 acres, or 624·40 square miles; 1013 estates; land revenue, £32,996, 16s.

(6.) Chausá: area, 126,252 acres, or 197·27 square miles; 416 estates; land revenue, £8261.

(7.) Danwár: area, 171,118 acres, or 267·37 square miles; 345 estates; land revenue, £7840, 18s.

(8.) Dinárah: area, 35,002 acres, or 54·69 square miles; 55 estates; land revenue, £2101, 18s.

(9.) Nanor: area, 63,264 acres, or 98·85 square miles; 154 estates; land revenue, £10,574, 6s.

(10.) Panwár: area, 70,263 acres, or 109·78 square miles; 112 estates; land revenue, £5360, 8s.

(11.) PÍRU: area, 113,786 acres, or 177·79 square miles; 358 estates; land revenue, £16,236.

(12.) ROHTÁS: area, 348,298 acres, or 544·21 square miles; 130 estates; land revenue, £2679, 6s.

(13.) SÁSSERÁM: area, 501,637 acres, or 783·81 square miles; 933 estates; land revenue, £23,211, 2s.

The statistics thus furnished by the Board of Revenue return the total area of the District at 2,282,057 acres, or 3565·70 square miles, containing 4556 estates, and paying a land revenue of £170,080, 14s. The present area of the District, however, is returned by the Surveyor-General at 4385 square miles. The Collector, in July 1873, returned the total number of estates in the District at 4870; and the total land revenue payable to Government by their proprietors at £172,541, 12s.

MEDICAL ASPECTS OF THE DISTRICT.—The climate of Sháhábád does not materially differ from that of the neighbouring District of Gáya, which has been described *ante* on pp. 146, 147 of this volume.

The following table of the monthly rainfall for 1873 is extracted from Mr. A. P. MacDonnell's Report on the Food Grain Supply of Bengal and Behár, and may be taken as thoroughly accurate :—

STATEMENT OF MONTHLY RAINFALL IN SHÁHÁBÁD DISTRICT FOR 1873.

Subdivision.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Total.
Arrah . . .	·32	·06	1·06	...	·70	1·91	19·76	10·91	3·00	...	...	·08	37·80
Sásserám . . .	...	·11	·55	...	·65	1·70	22·61	7·62	1·67	...	...	...	34·91
Baxár	·40	·10	·65	...	·23	1·15	10·00	8·10	1·60	...	...	·15	22·38
Bhabuá . . .	...	...	5·50	...	·36	·21	16·80	10·39	3·45	...	...	...	36·71
District average .	·36	·09	1·94	...	·49	1·24	17·29	9·25	2·43	...	...	·11	32·95

ENDEMICS AND EPIDEMICS.—The prevailing endemic diseases of Sháhábád are intermittent and remittent fevers of the ordinary type, bowel complaints, ophthalmia, and skin diseases. During 1873 fever was extremely prevalent in the District, 10,395 deaths, or 6·02

per thousand of population, having been reported by the police from this cause, against 5205 deaths, or 3·01 per thousand in the previous year. In April 1873 an epidemic of cholera first assumed a serious form, and in the following month became diffused over the whole of the District. Towards the middle of June it increased considerably in the neighbourhood of Arrah, attained its maximum in July, and eventually died away in November. The total number of deaths reported from cholera throughout the year was 4692, or 2·72 per thousand of the population; while in 1872 the deaths had numbered only 540, or ·31 to every thousand of the population. Smallpox also prevailed during the year in various parts of the District, but there is reason to believe that cases of measles and chicken-pox were returned as smallpox. The total number of deaths assigned to smallpox in 1873 was 811, or ·47 per thousand, as against 235 in 1872, or ·13 per thousand. Ten vaccinators were employed to conduct vaccine operations; and the result of their work was that out of 5700 persons vaccinated, 4994 cases proved successful, 35 were doubtful, and 671 failed. In one place an outbreak of smallpox was traced to innoculation, which had been carried on by two old inoculators who had received vaccinating certificates. They admitted the charge, but pleaded that they were compelled to return to their former practice, as the people declined to pay for vaccination.

Vital Statistics.—There are two selected areas, one urban and one rural, in Sháhábád, for the collection of vital statistics. The urban area of Baxár contains a total population of 13,775 persons, of whom 6700 are males and 7075 females. A double agency is employed in registration. The municipal constables report deaths to the municipal head constables, and the peons or messengers employed by the municipality also report to the tax *dárogá*. The municipal head constables then test the returns by comparison and local investigation. In 1873, 417 deaths were reported from the urban area, showing a death-rate of 30·26 per thousand of population. The Sanitary Commissioner considers the registration to have been very fair, with the exception of female deaths, which were under-registered. The rural area of Jagdíspur contains 9514 males and 5033 females, the total population being 14,547. Here the *chaukidárs*, or village watchmen, report the deaths to a writer-constable specially engaged for the purpose, who checks the reports by visiting the villages once a week. In 1873, 508 deaths were

reported from the rural area, showing a death-rate of 34·92 per thousand. The Sanitary Commissioner considers the registration creditable, and remarks that the mortality among women appears to have been peculiarly high. From the combined urban and rural areas of the District, 925 deaths were reported during the year, showing a death-rate of 32·66 per thousand.

GENERAL CONSERVANCY: TOWN SANITATION, &c.—In the town of Arrah the sum of Rs. 4624-5-9 (£462, 8s. 8d.), or 36·25 of the total municipal revenue, was expended on improvements; of which Rs. 1756-13-10 (£175, 13s. 8d.), or 13·77 per cent., was devoted to conservancy, and Rs. 2867-7-11 (£286, 15s.), or 22·48 per cent., to opening up fresh roads. Public latrines and urinals will shortly be constructed, and a great improvement in the sanitary condition of the town is anticipated from this measure. In the District generally no advance in sanitation has been made.

CHARITABLE DISPENSARIES.—In 1872 there were six charitable dispensaries in Sháhábád—at Arrah, Sásserám, Jagdíspur, Dumráon, Baxár, and Dehrí-on-Són. The following brief account of each is condensed from the "Report on the Charitable Dispensaries under the Government of Bengal for 1872." A table showing the comparative statistics of the relief given is printed at the end of the list (*vide* p. 292):—

(1.) ARRAH DISPENSARY, established in February 1860, was in 1872 under the charge of a First-Grade Sub-Assistant Surgeon. The sum of £1000 is invested in Government securities. During 1872, £125, 4s. was collected in subscriptions and donations from private sources. The total income of the year amounted to £425, 8s., and the expenditure to £408, 8s., leaving a cash balance in hand of £17. In-door patients: total cases treated, 280; recovered or relieved, 225; died, 26, or 9·28 per cent. of the total cases; average daily number of sick, 11·51. Out-door patients: total number treated, 8752; the average daily attendance at the dispensary being 112·31.

(2.) SÁSSERÁM DISPENSARY, established in March 1865, was at the close of 1872 in charge of a Sub-Assistant Surgeon, who reports that cholera prevailed from April to June, and was largely diffused from village to village. Many in-door patients were admitted in a moribund state, and the death-rate amounted to 18·78 per cent. of the patients treated. During 1872 the sum of £167, 4s. was collected in subscriptions and private donations. The total income of

the year amounted to £240, 8s., and the expenditure to £281, 12s. In-door patients: total cases treated, 165; recovered or relieved, 126; died, 31, or 18·78 per cent. of the total cases; average daily number of sick, 7·27. The number of out-door patients treated in 1872 was 4046; the average daily attendance being 63·23.

(3.) JAGDÍSPUR BRANCH DISPENSARY, established in 1864, was in 1872 under the charge of a First-Class Hospital Assistant. During the first half of the year the attendance was very good; but it subsequently fell off to such an extent, that the total number of admissions of in-door and out-door patients in 1872 was less than that of the previous year by more than one thousand. During 1872, the sum of £82, 12s. was collected in subscriptions and private donations. The total income of the year amounted to £175, 4s., and the expenditure to the same. In-door patients: total cases treated, 88; recovered, 64; died, 1, or 1·13 per cent. of the total cases; average daily number of sick, 2·90. Out-door patients, 1872: total number treated, 2906; the average daily attendance at the dispensary being 42·60.

(4.) DUMRÁON DISPENSARY, established in 1871, was at the end of 1872 in charge of a Third-Grade Sub-Assistant Surgeon. This institution was four times visited by the Civil Surgeon during the year, who reported that it is steadily increasing in usefulness and popularity. The income of £12 per mensem, provided by the Mahárájá of Dumráon, has been more than sufficient for the wants of the dispensary, and there was a credit-balance of more than £30 at the end of the year. Out of this a sum of £10 was devoted, by a resolution of the dispensary committee, to the purchase of medical and surgical books for the use of the officer in medical charge. During 1872 the sum of £144 was collected in subscriptions. The total income of the year amounted to £245, 8s., and the expenditure to £227, 4s. In-door patients: total cases treated, 55; recovered or relieved, 36; died 4, or 7·27 per cent. of the total cases; average daily number of sick, 5·00. The number of out-door patients treated in 1872 was 4148, the average daily attendance being 122·00.

(5.) BAXÁR DISPENSARY, opened in July 1866, was in 1872 under the charge of a Third-Class Hospital Assistant. During 1872 the sum of £48, 16s. was collected in subscriptions and private donations. The total income of the year amounted to £106, 8s., and expenditure to £115, 18s. In-door patients: total cases treated,

133; recovered, 100; died 14, or 10·52 per cent. of the total cases; average daily number of sick, 6·13. The number of out-door patients treated in 1872 was 3071, the average daily attendance being 33·35.

There is a second charitable institution at Baxár, the Railway Dispensary, which has been open since May 1872, and which Dr. Francis describes as follows:—"This is an admirable institution. It is situated sufficiently near the station to be useful to the railway employés and others, and yet far enough from its bustle and noise. It is intended for native pilgrims, for the servants of the company, and for European travellers out of health, requiring a day or two's rest, and for whom there is no other accommodation in the station. The building consists of a single room for two or three Europeans, well furnished; a ward for twelve or fourteen natives; side-rooms, and suitable out-offices; the whole having been fitted up at a cost of £40. A palanquin has been provided for the transport of the sick to and from the railway station."

(6.) DEHRÍ-ON-SÓN DISPENSARY.—This is a hospital situated at the headquarters of the irrigation works, forming the centre of medical relief for those employed in connection with the canals, the general population of the locality, and such pilgrims and travellers as may fall ill. The entire medical arrangements are under the charge of Dr. Jackson, who is assisted at headquarters by a sub-assistant surgeon and native doctor, and has five native doctors located at the following stations:—Bárun, Barári, Walládád, Nasríganj, and Dhaudáng. The hospital at Dehrí can contain 44 patients. The high death-rate during 1872, viz., 19·86, was mainly due to cholera, which caused 34 deaths, and dysentery, 11. In that year, the total income amounted to £577, 10s., and the expenditure to the same. In-door patients: total cases treated, 287; recovered, 223; died, 57, or 19·86; daily average number of sick, 11·64. The number of out-door patients treated in 1872 was 3627, the average daily attendance being 70·96.

GEOLOGY.—The Kaimur Hills belong to what geologists term the Lower Vindhyan series, and the Kaimur Subdivision to the Upper Vindhyan series. The former formation is found in a narrow strip of country under the plateau extending from near Sásserám to the Mirzápur boundary, but it is also found in a few spots on the

[*Sentence continued on page 293.*]

Comparative Statistics of Dispensaries in the District of Sháhábád for the Year 1872.

Names of Dispensaries.	Date of establishment.	In-door patients.						Out-door patients.		Operations.		Expenditure.									
												Paid by Government.						Paid from local and other sources.		Total expenditure.	
		Total treated.	Cured or relieved.	Not improved.	Died.	Ratio per cent. of deaths to treated.	Daily average number of sick during the year.	Total treated.	Average daily attendance.	Capital or more important.	Minor.	On account of forms and medicines.		On account of establishment.		Total.					
												£	s.	£	s.	£	s.	£	s.	£	s.
(1.) Arrah Dispensary . .	1860	280	225	21	26	9·28	11·51	8,752	112·31	33	696	36	4	264	0	300	4	108	4	408	8
(2.) Sásserám Dispensary . .	1865	165	126	3	31	18·78	7·27	4,046	63·29	14	193	13	4	60	0	73	4	208	8	281	12
(3.) Jagdíspur Branch Dispensary	1864	88	64	22	1	1·13	2·90	2,906	42·60	2	78	44	12	48	0	92	12	82	12	175	4
(4.) Dumráon Dispensary . .	1871	55	36	5	4	7·27	5·00	4,148	122·00	19	326	41	8	60	0	101	8	125	16	227	4
(5.) Baxár Dispensary . .	1866	133	100	13	14	10 52	6·13	3,071	33·35	1	10	14	2	43	10	57	12	58	6	115	18
(6.) Dehrí Dispensary . .	...	287	223	...	57	19·86	11·64	3,627	70·96	11	13	210	4	367	6	577	10	...		577	10
Total	...	1008	774	64	133	13·19	...	26,550	...	80	1316	359	14	842	16	1,202	10	583	6	1,785	16

[*Sentence continued from page* 291.]

plateau itself. It is occasionally seen cropping out between Sásserám and Cháinpur, after which it disappears completely for 200 miles, reappearing near Tirhowan. Its extreme length from Rohtásgarh to where it is last seen in Bandalkhand is 350 miles. The lowest bed in the series is called the "conglomeritic sandstone," which, when found in the east, rests with total unconformity on the vertical, or nearly vertical, beds of the slate series. In the outliers from the plateau, which are met with to the south-east of Rohtásgarh, this bed and the next two of the series are entirely absent; limestone, porcelanic shales, and beds apparently representing the fourth member of the series, rest directly on the crystalline rocks. A group of rocks, ten miles north of Sásserám, has all the appearance of granite, but the rocks really consist of very coarse quartzose and felspathic sandstone, containing many pebbles of a red felspathic rock and quartz. After the trappoid beds, we find porcelanic shales, shaly sandstone, limestone, shales, and sandstone, in the complete series; but these are not represented in this part of the range, the next bed being the well-known limestone, which is undoubtedly the most important and constant of the whole series. It is exposed in the river Dargáutí, being the only Lower Vindhyan rock occurring on the plateau, with the exception of the doubtful conglomerate already mentioned. From Rohtásgarh it may be traced to its exit into Mirzápur District, as far as Mangesar Hill, the strata between these places varying from 1 or 2 to 12 inches in thickness. In the north-east, the rock is very thinly and evenly bedded, the same layer being often traceable along the section; south-east of Cháinpur, for instance, it occurs in strata of half-an-inch to four inches in thickness, varying in colour from a light to a dark grey, with an occasional pinkish tinge. It is a hard, tough, flinty rock, containing occasional layers of thinly-bedded and laminated shales, which vary in composition, some being earthy, and others highly calcareous. At Bádokhar, ten miles south of Sásserám, the limestone is principally thin-bedded (a quarter to three-quarters of an inch thick), of a light grey, passing sometimes into greenish grey and salmon colour, and of a very fine and even texture. The thicker beds are often semi-crystalline, with irregular seams of calcite; and in some places flinty laminæ alternate with those of limestone. It is in this limestone that the sacred Gupta cavern of the Dargáutí valley is to be seen [described *ante* p. 216]. The thickness at Rohtásgarh has been estimated at 700 feet. As a

rule, it is covered with shales, earthy and calcareous below, hard and splintery above, and divided into small sub-cubical and triangular masses. Above the shales again is another small band of limestone. In the Dargáutí valley we find the best sections, exhibiting the junction of the Upper and Lower Vindhyan series. In all cases, the Kaimur sandstone rests unconformably on the Rohtás limestone, which there occupies the highest place in the Lower series.

The lower sub-group of the Kaimur group of the Upper Vindhyan series is especially developed at the eastern end of the plateau, though it may be best studied along the Ghágar river in Mirzápur. Fine sections are also obtainable in the Dargáutí valley.

South-east of Kudhur, the black shale (at Bijigarh) rests immediately on the Rohtás limestone, while the Lower Kaimur sandstone intervenes in other localities. It has, therefore, been concluded that the lowest beds of the Kaimur group must have been irregularly deposited. The shales in the Dargáutí valley are about 150 feet thick, or about the same depth as at Bijigarh. A section in one of the lateral gorges exhibits "pencil" shales, quite black and intensely brittle, and covered two or three inches deep with minute sharp-pointed fragments. The joints which intersect them have a rusty appearance from decomposed pyrites, and, in some cases, are traversed by veins from one to two inches thick of this same mineral. A little higher up, the latter are mixed with a good deal of black and dark-coloured sandstone, the shale on the weathered surface looking just like impure coal, from which appearance, no doubt, sprang the idea that coal existed in these hills. In general, this formation consists of bands of pure shale and thin-bedded shaly sandstone. Owing to the pyriferous nature of the shale, efflorescences of sulphate of iron and alum are common, and have been utilised to a small extent.

East of Cháinpur the shales are indicated by fragments in the watercourses, but they are not found either at Sásserám or Cháinpur, where they appear to have either died out or sunk below the level of the alluvium.

INDEX

TO

GAYÁ AND SHÁHÁBÁD.

A

Aboriginal population of Gayá, 27, 34, 37, 38; of Sháhábád, 188–191, 197–201.
Absentee landlords, Gayá, 111, 112; Sháhábád, 255.
Abwábs, or customary cesses, in Gayá, 70–72.
Administrative history of Gayá, 122.
Administrative headquarters of Gayá, 17, 18; of Sháhábád, 204.
Administrative divisions, Gayá, 31, 141–143; Sháhábád, 284–286.
Adwantnagar, town in Sháhábád, 202.
Agarwálá caste in Sháhábád, 193.
Age, Population classified according to, Gayá, 30; Sháhábád, 181, 183.
Agricultural implements, Gayá, 96; Sháhábád, 240–243.
Agriculture in Gayá, 82–107; in Sháhábad, 229–250.
Air, town in Sháhábád, 202.
Aktiárpur, town in Sháhábád, 202.
Alluvion in Sháhábád, 164.
Amusements of the people, Gayá, 78–81; Sháhábád, 229.
Anchhá, *parganá* in Gayá, 145.
Animals, Domestic. *See* Domestic.
Animals, Wild. *See Feræ Naturæ*, Loss of life by. *See* Deaths.
Antiquities of Gayá, 58–60; of Sháhábád, 209–217.
Area of Gayá, 17; cultivated, 94. 95: of Sháhábád, 157; cultivated, 238–240.
Arrah canal, 170, 171.
Arrah, town and *thánd* in Sháhábád, 157, 182, 203, 204, 257, 275, 285.
Arrah, *parganá* in Sháhábád, 286.
Arrah (*Sadr*), subdivision in Sháhábád, 182, 247, 284, 285.
Arwal, town and *thánd* in Gayá, 23, 31, 57, 143.
Arwal, *parganá* in Gayá, 144.
Aspects, General physical, Gayá, 18, 19; Sháhábád, 158, 159.
Aspects, Medical. *See* Medical.
Atrí, village and *thánd* in Gayá, 31, 55, 141.
Atrí, *parganá* in Gayá, 144.
Aurangábád, subdivision in Gayá, 31, 62–65, 142.
Aurangábád, town and *thánd* in Gayá, 31, 63, 142.

B

Bábhan caste in Gayá, 130, 131; in Sháhábád, 192.
Báburá, town in Sháhábád, 202.
Bagand, town in Sháhábád, 203.
Baidyanáth, village in Sháhábád, 214.
Baigás, or village priests, in Sháhábád, 220.
Bakror, village in Gayá, 55, 56.
Balance-sheets. *See* Revenue and Expenditure.
Bálaur, town in Sháhábád, 202.
Balgáon, town in Sháhábád, 202.
Bampátí, town in Sháhábad, 203.
Banás, river in Sháhábád, 163.
Baniyá caste in Sháhábád, 193.
Banks of rivers, Gayá, 22; Sháhábád, 164, 165.
Barábár Hills, Gayá, 19, 58, 59.
Báráchati, village and *thánd* in Gayá, 31, 55, 141.
Barahgáwán, *parganá* in Sháhábád, 286.
Baráon, town in Sháhábád, 203.
Bargáon, town in Sháhábád, 202.
Barhampur fair, Sháhábád, 264, 265.
Barnáon Khás, town in Sháhábád, 202.

Barsauní, town in Sháhábád, 202.
Bárun, village in Gayá, 64.
Baxár canal, 171, 172.
Baxár, town and *thánd*, in Sháhábád, 182, 203, 204, 205, 257, 275, 285.
Baxár, subdivision in Sháhábád, 182, 247, 285.
Belá, village and mart in Gayá, 55.
Belautí, *thánd* in Sháhábád, 182, 275, 285.
Bhabuá, town and *thánd* in Sháhábád, 182, 203, 208, 275, 286.
Bhabuá, subdivision in Sháhábád, 182, 248, 285, 286.
Bhádarí, town in Sháhábád, 203.
Bhaláwar, *parganá* in Gayá, 144.
Bhars, an aboriginal tribe in Sháhábád, 190, 191.
Bhát caste in Sháhábád, 192.
Bhojpur, town in Sháhábád, 203.
Bhojpur, *parganá* in Sháhábád, 286.
Bhojpur Jadid, town in Sháhábád, 203.
Bhojpur Kádim, town in Sháhábád, 203.
Bihiá, *parganá* in Sháhábád, 286.
Bihiá, railway station in Sháhábád, 257.
Bihtá, town in Sháhábád, 202.
Bílonjá, *parganá* in Gaya, 146.
Bindauliá, town in Sháhábád, 202.
Bind caste in Sháhábád, 198.
Birds of Sháhábád, 179, 180.
Blights in Gayá, 107; in Sháhábád, 250.
Blind, Number of, in Gayá, 32; in Sháhábád, 183.
Bodh Gayá. *See* Buddh Gayá.
Boundaries of Gayá, 18; of Sháhábád, 158.
Bráhpur, town in Sháhábád, 203.
Bráhma Samáj, The, in Gayá, 39, 41.
Bráhmans in Gayá, 35–37; in Sháhábád, 191.
Buddh Gayá, formerly the residence of Sakya Sinha, 53–55.
Buddhain hill, Gayá, 19.
Buniyádganj, village in Gayá, 55.
Burglary in Gayá, 129.

C

Canals in Gayá, 22, 23; in Sháhábád, 168–172.
Capital and Interest, Gayá, 119, 120; Sháhábád, 269, 270.
Castes, Gayá, 35–38; Sháhábád, 191–197.
Cattle in Gayá, 27.
Cattle disease in Gayá, 149.
Cave of Gaptiswar, in Sháhábád, 216, 217.
Caves, *Sátghar*, in Gayá, 58, 59.
Census of 1872, in Gayá, 29–32; in Sháhábád, 180–183.
Cereal crops, Gayá, 82–86; Sháhábád, 230–234.
Ceremonies. *See* Marriage.
Cesses, Illegal, Gayá, 70–72.
Cháinpur, town in Sháhábád, 203, 212–214.
Cháinpur, *parganá*, in Sháhábád, 286.
Chámár caste in Sháhábád, 200.
Changes in jurisdiction, Gayá, 18; Sháhábád, 158.
Changes in river-courses, Gayá, 21, 22; Sháhábád, 215.
Charkánwán, *parganá* in Gayá, 145.
Chaukídars. *See* Police, Rural.
Chaunsá, village in Sháhábád, 215.
Chaunsá canal, 171, 172.
Chaunsá, *thánd* in Sháhábád, 182, 257, 275, 285.
Chaunsá, *parganá* in Sháhábád, 286.
Cherus, an aboriginal tribe in Sháhábád, 188, 189.
Children under twelve. *See* Age.
Chillies in Gayá, 93, 94.
Chitámanpur, town in Sháhábád, 203.
Cholera in Gayá, 147–149; in Sháhábád, 288.
Christian population, Gayá, 30, 39, 40; Sháhábád, 181, 183, 201.
Climate, Gayá, 146, 147; Sháhábád, 287.
Cloth manufactures in Sháhábád, 260.
Commerce and Trade of Gayá, 117–119; of Sháhábád, 257, 263–269.
Communication, Means of, Gayá, 112, 113; Sháhábád, 255–257.
Condition of the people, Material, Gayá, 73–82; Sháhábád, 223–229.
Conservancy, Sháhábád, 289.
Conveyances in Gayá, 81, 82.
Cotton, Cultivation of, in Gayá, 87–89; in Sháhábád, 235.
Court of Wards, Estates under, Gayá, 104.
Courts, Civil and Criminal, Gayá, 126; Sháhábád, 275.
Criminal classes, Gayá, 130, 131; Sháhábád, 278.
Criminal statistics, General, Gayá, 128–131; Sháhábád, 277, 278.
Crops. *See* Tillage.
Cultivation. *See* Tillage.
Cultivators, Condition of the, Gayá, 95; Sháhábád, 240.
Currumshaw Hills, Gayá, 19.

D

Dádar, *parganá* in Gayá, 145.
Dákáití, or gang-robbery, in Gayá, 129.
Dakhnáir, *parganá* in Gayá, 143.
Danwár, *parganá* in Sháhábád, 286.
Darautí, village in Sháhábád, 214.
Dargáútí river, 166.

Dáúdnagar, town and *thánd* in Gaya, 23, 31, 42, 62, 63, 142.
Deaf and dumb, number of, Gayá, 32; Sháhábád, 183.
Deaths by drowning, Gayá, 23.
Deaths by wild beasts and snake-bite, Gayá, 28; Sháhábád, 180.
Dehrí, village in Sháhábád, 208, 209.
Density of the population, Gayá, 30, 31; Sháhábád, 180, 181.
Deo, village in Gayá, 63.
Deodhá, village in Gayá, 62.
Dhakayá Kálán, town in Sháhábád, 203.
Dhangáon, *thánd* in Sháhábád, 182, 275, 285.
Dhángars, an aboriginal tribe in Sháhábád, 191.
Dhoba, or Káo river, 165.
Dhobi, village in Gayá, 55.
Dhola, village in Gayá, 62.
Digwárs, or village policemen in Gayá, 69, 70, 128.
Dinárah, *parganá* in Sháhábád, 286.
Diseases, Gayá, 147–149; Sháhábád, 287, 288.
Dispensaries in Gayá, 152, 153; Sháhábád, 289–291.
Domestic animals of Gayá, 95, 96; of Sháhábád, 240.
Dosádhs in Sháhábád, 198, 199.
Drainage, Lines of, Gayá, 25; Sháhábád, 168.
Dress of the people, Gayá, 75; Sháhábád, 225.
Droughts in Gayá, 107, 108; in Sháhábád, 251.
Drowning, Deaths by. *See* Deaths.
Drugs, Indigenous, Gayá, 150–152.
Dullpur, town in Sháhábád, 202.
Dumb, Number of. *See* Deaf and Dumb.
Dumráon, town and *thánd* in Sháhábád, 182, 203, 257, 275, 285.
Durmrí, town in Sháhábád, 203.
Dwákhás, town in Sháhábád, 202.
Dwellings of the people, Gayá, 75; Sháhábád, 225, 226.

E

East India Railway, Sháhábád, 257.
Educational statistics, Gayá, 134–140; Sháhábád, 280-283.
Ekil, *pargana* in Gaya, 144.
Eklápur, town in Sháhábád, 203.
Ekwárí, town in Sháhábád, 202.
Emigration and immigration, Gayá, 34, 35; Sháhábád, 186–188.
Endemics and Epidemics. *See* Diseases.
Enhancement of rent. *See* Rent-Law.
Erannoboas, ancient name of the Són river, q. v.
Ethnical division of the people, Gayá, 32–34; Sháhábád, 183–186.
Expenditure and revenue, Gayá, 122–126; Sháhábád, 271–275.
Exports from Gayá, 117–119; from Sháhábad, 263–266, 268, 269.

F

Fairs in Gayá, 149, 150; in Sháhábád, 264, 265.
Famine of 1866, in Gayá, 108–110; in Sháhábád, 251–253.
Famine of 1874, in Gayá, 110, 111; in Sháhábád, 253, 254.
Famine Warnings, Gayá, 111; Sháhábád, 255.
Females. *See* Sex.
Feræ naturæ of Gayá, 28; of Sháhábád, 179, 180.
Ferries, Gayá, 20, 65.
Fibres, Gayá, 87; Sháhábád, 235.
Fiscal divisions (*parganás*), Gayá, 143–146; Sháhábád, 286, 287.
Fishes of Gayá, 24, 25; of Sháhábád, 167.
Fisheries in Gayá, 23, 24; in Sháhábád, 167.
Fishing castes and communities, Gayá, 23; Sháhábád, 197.
Fishing, Modes of, Gayá, 24.
Floods in Gayá, 107; in Sháhábád, 250, 251.
Food of the people, Gayá, 75, 76; Sháhábád, 227, 228.
Foreign landlords, Gayá, 111, 112; Sháhábád, 255.
Forest Trees of Gayá, 26, 27.
Fruit-trees of Gayá, 87; of Sháhábad, 235.
Furniture of the people, Sháhábád, 226, 227.

G

Games. *See* Amusements.
Ganges river, 163, 164.
Gaptiswar, The sacred cave of, in Sháhábád, 216, 217.
Garerí caste in Sháhábád, 194.
Garhání, town in Sháhábád, 202.
GAYÁ DISTRICT—
Geographical Situation, Area, and Boundaries, 17–18; Jurisdictions, 18; Physical Aspects, 18, 19; Hills, 19; Rivers, 19–22; Canals, 22, 23; River Traffic, 23; Fisheries and Fishes, 23, 25; Lines of Drainage, 25; Mineral Products, 25, 26; Forest and Jungle Products, 26, 27; *Feræ naturæ*, 28; Population—Early Estimates, 28, 29;

The Census of 1872, its Agency and Results, 29–31; Density 30; Classification according to Sex, Religion, and Age, 30; Infirmities, 30, 32; Ethnical Division of the People, 32–34; Hill Tribes and Aborigines, 34; Immigration and Emigration, 34, 35; List of Hindu Castes, 35–37; Muhammadan Classes, 37; Semi-Hinduized Aboriginals, 37, 38; Religious Divisions of People, 39–41; Divisions of the people into town and country, 41, 42; Towns—Gayá, 42–44; Gayá Pilgrimages, 44–49; The Gayáwáls, 49, 50; Tikári, 50–53; Other Towns, Places of Historical Interest, &c., 53–65; The Mutiny of 1857, 65–69; Village Institutions and Officials, 69, 70; *Abwábs* or Customary Cesses, 70–72; Rural Serfs, 72, 73; Material Condition of the People—Dress, Dwellings, Food, Marriage Ceremonies, Games and Amusements, Musical Instruments, Conveyances, 73–82; Agriculture—Rice Cultivation and Crops, 82–84; Other Cereals, 84–86; Green Crops and Vegetables, 86, 87; Fruit-trees, 87; Fibres, 87; Cotton, 87–89; Oil-seeds, 89–91; Opium, 91, 92; Indigo, 92; Sugar-cane and *Pán*, 92, 93; Chillies, 93, 94; Cultivated Area, Out-turn of Crops, &c., 94, 95; Condition of the Peasantry, 95; Domestic Animals, 95, 96; Agricultural Implements, 96; Wages and Prices, 97, 98; Weights and Measures, 98–100; Spare Land, 100; Land Tenures — Intermediate Tenures, 100, 101; Cultivators' Holdings, 101, 102; Revenue-Free Tenures, 102, 103; Government Estates, 103, 104; Rates of Rent, 104, 105; Rotation of Crops, 105; Manures and Irrigation, 105–107; Natural Calamities — Floods and Blights, 107; Droughts, 107, 108; The Famine of 1866, 108–110; The Famine of 1873–74, 110, 111; Famine Warnings, 111; Foreign and Absentee Landholders, 111, 112; Roads, &c., 112, 113; Manufactures, 113–117; Commerce and Trade, 117–120; Newspaper, 120; Income and Income-tax, 120, 121; Local Institutions, 121; Administrative History, 122; Revenue and Expenditure, 122–124; Land Revenue, 124–126; Civil and Criminal Courts, 126; Operation of the Rent-Law, 126, 127; Police and Jail Statistics, 127–134; Educational Statistics, 134–140; Postal Statistics, 140, 141; Administrative Divisions, 141–143; List of Fiscal Divisions (*parganás*), 143–146; Climate, Temperature and Rainfall, 146, 147; Diseases, 147, 148; Cholera, 148, 149; Cattle Diseases, 149; Fairs as Causes of Disease, 149, 150; Indigenous Drugs, 150–152; Native Physicians, 152; Charitable Dispensaries, 152, 153.

Gayá *parganá*, 143.
Gayá town and *thánd*, 17, 31, 42–50, 141.
Gayáwals, a class of Bráhmans, 35–38, 49, 50.
Geological formations, Gayá, 25, 26; Sháhábád, 158, 159, 162, 163, 176–178, 291–294.
Goálá caste in Sháhábád, 194.
Gobindpur mart in Gayá, 62.
Goh, *pargáná* in Gayá, 145.
Gondí, town in Sháhábád, 202.
Government estate in Gayá, 103, 104.
Green crops, Gayá, 86; Sháhábád, 234.

H

Harísharganj, town in Sháhábád, 203, 258.
Hasúá, town in Gayá, 42, 60, 61.
Hatampur, town in Sháhábád, 202.
Hills of Gayá, 19; of Sháhábád, 159, 160.
Hill passes in Sháhábád, 160.
Hindu population, Gayá, 30, 39; Sháhábád, 181, 201.
Holdings, Size of. *See* Cultivators, Condition of.
Houses of the people *See* Dwellings.
Houses, Number of, Gayá, 30, 31; Sháhábád, 180.
Husbandmen. *See* Cultivators.

I

Idiots, Number of, Gayá, 30, 32; Sháhábád, 183.
Imámganj, mart in Gayá, 56.
Immigration. *See* Emigration.
Implements of agriculture, Gayá, 96; Sháhábád, 240–243.
Imports into Gayá, 117–119; into Sháhábád, 263–265, 267–269.
Incomes and income tax, Gayá, 120, 121; Sháhábád, 275.
Indigenous drugs. *See* Drugs.
Indigo cultivation in Gayá, 92; in Sháhábád, 237, 238.
Infirms, Number of, Gayá, 30, 32; Sháhábád, 183.
Insanes, Number of, Gayá, 30; Sháhábád, 183.
Inundations. *See* Floods.
Institutions, Local, Gayá, 121; Sháhábád, 270, 271.

Iron in Gayá, 25, 26.
Irrigation in Gayá, 23, 105–107; in Sháhábád, 168, 241–243, 249, 250.

J

Jagdispur town, in Sháhábád, 203.
Jahánábád subdivision, Gayá, 31, 56–60, 143.
Jahánábád, town and *thánd* in Gayá, 31, 42, 56, 57, 143.
Jahánábád, town in Sháhábád, 203.
Jail manufactures, Gayá, 134; Sháhábád, 279, 280.
Jail statistics, General, Gayá, 131–134; Sháhábád, 278–280.
Jains in Gayá, 39, 41.
Jamáwah system of indigo cultivation in Sháhábád, 237, 238.
Jangal Dawá, town in Sháhábád, 202.
Jarah, *parganá* in Gayá, 145.
Jeth rayats, or village headmen, in Sháhábád, 219, 220.
Jungle products, Gayá, 26, 27; Sháhábád, 172–176.
Jurisdictions, Gayá, 18; Sháhábád, 158.
Jute cultivation, Sháhábad, 235.

K

Kábar, *parganá* in Gayá, 144.
Kádírganj mart in Gayá, 62.
Kaimur hills in Sháhábád, 158, 159, 160, 176, 291, 293.
Káo river, 165.
Karamnássá river, the accursed stream of the Hindus, 164, 165.
Kári Sáth, town in Sháhábád, 202.
Karsand, town in Sháhábád, 203.
Kathiá, town in Sháhábád, 202.
Kawakhol mart in Gayá, 62.
Káyasth caste in Sháhábád, 193.
Kesat, town in Sháhábád, 203.
Kharwárs, an aboriginal tribe in Sháhábád, 189, 190.
Khudkásht land tenures, Gayá, 101.
Koásá, or Koáth, town in Sháhábád, 203.
Koeri caste in Sháhábád, 195.
Koelwar, railway station in Sháhábád, 257.
Kols, an aboriginal tribe in Sháhábád, 190.
Konch village in Gayá, 55.
Korá (Koherá) river, 167.
Kudra river, 166.
Kúnthí system of indigo cultivation in Sháhábád, 237, 238.
Kurakvihár hill, Gayá, 19.
Kuránd, town in Sháhábád, 203.
Kurmí caste in Gayá, 37; in Sháhábád, 195.
Kutumbá, *parganá* in Gayá, 145.

L

Lákhiráj tenures in Gayá, 102, 103.
Land measures, Gayá, 99, 100; Sháhábád, 245.
Land, Rent of. *See* Rent.
Land revenue, Gayá, 125, 126; Sháhábád, 275.
Land, Spare, Gayá, 100; Sháhábád, 247.
Land tenures, Gayá, 100–104; Sháhábád, 245, 246.
Landless labouring classes, Sháhábád, 246, 247.
Lepers, Number of, Gayá, 32; Sháhábád, 183.
Long-stemmed rice. *See* Rice.
Loss of life by drowning, wild beasts, and snakes. *See* Deaths.

M

Mahair, *parganá* in Gayá, 143.
Máher hill, Gayá, 19.
Majhiánwán, *thánd* in Gayá, 142.
Males. *See* Sex.
Manorah, *parganá* in Gayá, 145.
Manufactures of Gayá, 113–117; of Sháhábád, 257–263.
Manures, Gayá, 105; Sháhábád, 248, 249.
Marriage ceremonies and customs, Gayá, 76–78.
Marshes in Sháhábád, 168.
Masár, village in Sháhábad, 214, 215.
Material condition of the people. *See* Condition.
Measures and Weights, Gayá, 98–100; Sháhábád, 245.
Medical Aspects, Gayá, 146–153; Sháhábád, 287–291.
Meteorological Statistics, Gayá, 146, 147; Sháhábád, 287.
Minerals, Gayá, 25, 26; Sháhábad, 176–179.
Missionary efforts in Gayá, 39, 40.
Mithilá, town in Sháhábád, 203.
Mortality. *See* Vital Statistics.
Mountains. *See* Hills.
Mokrí, town in Sháhábád, 203.
Mosoá, town in Sháhábád, 203.
Mughuls in Sháhábad, 202.
Muhammadans, Gayá, 30, 37, 39, 40; Sháhábád, 181, 183, 201, 202.
Municipal Police. *See* Police.
Municipalities in Sháhábád, 202, 203, 276.

Musáhars, an aboriginal tribe in Gayá, 37, 38; in Sháhábad, 198.
Musalmans. *See* Muhammadans.
Musical Instruments, Gayá, 81.
Mutiny of 1857, in Gayá, 65; in Sháhábád, 217–219.

N

Nabínagar, *thánd*, in Gayá, 31, 142.
Nainijor, town in Sháhábád, 202.
Nánor, *parganá* in Sháhábád, 286.
Narhat, *parganá* in Gayá, 145.
Násriganj, town in Sháhábád, 203, 208, 258, 264.
Native Christians, in Gayá, 39, 40.
Native physicians, Gayá, 152.
Nats in Sháhábád, 190.
Natural calamities, Gayá, 107–111; Sháhábád, 250–255.
Nawádá, town in Sháhábád, 202.
Nawádá, town and *thánd* in Gayá, 31, 60, 142.
Nawádá subdivision, Gayá, 31, 60–62, 142.
Nayá Bazár, town in Sháhábád, 203.
Newspapers, Gayá, 120.
Nimaij, town in Sháhábád, 203.
Nokhá, town in Sháhábád, 203.
Nonkhá, *thánd* in Sháhábád, 182, 275, 285.
Nuniyá caste, in Gayá, 117; in Sháhábád, 197.

O

Obra village in Gayá, 64.
Occupancy rights. *See* Rent-Law.
Oil-seeds, Cultivation of, in Gayá, 89–91; in Sháhábád, 234, 235.
Okri, *parganá* in Gayá, 144, 145.
Operation of the Rent-Law of Bengal. *See* Rent-Law.
Opium, Cultivation of, in Gayá, 91, 92; in Sháhábád, 236.
Oriwán, town in Sháhábád, 203.
Ornaments worn by the people, Sháhábád, 225.
Out-turn of crops, Gayá, 94, 95; Sháhábád, 238–240.

P

Pachrúkí, *parganá* in Gayá, 145, 146.
Pahárá, *parganá* in Gayá, 143, 144.
Páhikásht land tenures in Gayá, 101.
Pakríbaránwán, *thánd* in Gayá, 142.
Pán cultivation in Gayá, 93; in Sháhábád, 236.
Panchdyats, or village councils, in Sháhábád, 221.
Panwár, *parganá* in Sháhábád, 286.
Paper, Manufacture of, in Gayá, 115, 116; in Sháhábád, 258, 259.
Parganás of Gayá, 143–146; of Sháhábád, 286, 287.
Párinawál, town in Sháhábád, 203.
Patanú village in Sháhábád, 216.
Pathans in Sháhábád, 202.
Páthsálás. *See* Primary Education.
Patná canal, 22, 23.
Pátwaris, or village accountants, in Sháhábád, 220, 221.
Peasantry. *See* Cultivators.
Phálgu river, 21.
Pilgrimages, Gayá, 44–49.
Píru, *thánd* in Sháhábád, 182, 275, 285.
Píru, *parganá* in Sháhábád, 287.
Police circles, Gayá, 127; Sháhábád, 275.
Police, Municipal, Gayá, 128; Sháhábád, 276.
Police, Rural, Gayá, 69, 70, 128; Sháhábád, 276, 277.
Police statistics, general, Gayá, 127–131; Sháhábád, 275–278.
Population, Gayá, Early estimates, 28, 29; the census of 1872, 29, 30; average density of the, 30; classification according to sex, religion, and age, 30; ethnical division of, 32–34; religious divisions of the, 39–41; division of, into town and country, 41, 42: Sháhábád, Early estimates, 180; the census of 1872, 180; average density of the, 180, 181; classified according to sex, religion, and age, 181–183; ethnical division of the, 183–186; religious division of the, 201, 202; division of, into town and country, 202, 203.
Postal statistics, Gayá, 140, 141; Sháhábád, 283, 284.
Pot-stone quarry in Gayá, 26.
Prices and wages, Gayá, 97, 98; Sháhábád, 243–245.
Primary education in Gayá, 138–140; in Sháhábád, 280–283.
Protection to persons and property. *See* Courts.
Púnpún river, 20, 21.

R

Rájbhars. *See* Bhars.
Raghunáthpur, town in Sháhábád, 203, 257.
Railway traffic, Sháhábád, 257, 269.
Railway, East India, Sháhábád, 257.
Rainfall in Gayá, 147; in Sháhábád, 287.
Rájauli, town and *thánd* in Gayá, 25, 31, 42, 61, 142.
Rájpur, town in Sháhábád, 203.

Rájputs in Sháhábád, 191, 192.
Rájwárs, an aboriginal tribe in Gayá, 37, 38; in Sháhábád, 199.
Rámgarh, *thánd* in Sháhábád, 182, 275, 286.
Religious divisions of the people, Gayá, 30, 39–41; Sháhábád, 181, 183, 201, 202.
Rent-free tenures, Gayá, 102, 103.
Rent-law, Operation of, Gayá, 105, 126, 127; Sháhábád, 240, 248.
Rent of land, Rates of, Gayá, 104, 105; Sháhábád, 247, 248.
Revenue and expenditure, Gayá, 122–126; Sháhábád, 271–275.
Rice crops and cultivation, Gayá, 82–84; Sháhábád, 230–232.
Rice, Long-stemmed, in Sháhábád, 168.
Rice plant, Names of, at different stages, Gayá, 84; Sháhábád, 232.
Rice, Preparations of, Gayá, 84.
Rice, Varieties of, Gayá, 83; Sháhábád, 231.
Rights of occupancy. *See* Rent-Law.
Rivers of Gayá, 19–22; of Sháhábád, 160–167.
River traffic, Gayá, 23; Sháhábád, 265–269.
Roads in Gayá, 112, 113; in Sháhábád, 255–257.
Road traffic, Gayá, 118, 119.
Roh, *parganá* in Gayá, 146.
Rohtás, *parganá* in Sháhábád, 287.
Rohtásgarh, Ruins of, in Sháhábád, 209–212.
Rotation of crops in Gayá, 105; in Sháhábád, 250.
Rural police. *See* Police.

S

Sábálpur, town in Sháhábád, 202.
Sadr subdivision of Gayá, 31, 50–56, 141; of Sháhábád, 182, 247, 284, 285.
Safflower, Cultivation of, in Sháhábád, 236, 237.
Sáhibganj, town in Gayá, 17, 42, 43.
Sahsrám, town in Sháhábád, 202.
Sákardí, town in Sháhábád, 202.
Sákmer, town in Sháhábád, 203.
Saltpetre, Manufacture of, in Gayá, 117.
Sámál, *parganá* in Gayá, 146.
Sanant, *parganá* in Gayá, 144.
Sanitation. *See* Conservancy.
Sárá Tárn, town in Sháhábad, 203.
Sásserám, *parganá* in Sháhábád, 287.
Sásserám, town and *thánd* in Sháhábád, 182, 203, 205, 206, 264, 275, 285.
Sásserám, subdivision in Sháhábád, 182, 248, 285.
Sátghar caves in Gayá, 58, 59.
Sayyids in Sháhábád, 202.
Schools. *See* Educational Statistics.
Serfs, Rural. *See* Slavery.
Sex, Population classified according to, Gayá, 30; Sháhábád, 181, 183.
Sháhpur, town in Sháhábád, 202.
SHÁHÁBÁD DISTRICT—
Geographical Situation, Area, and Boundaries, 157, 158; Jurisdictions, 158; Physical Aspect, 158, 159; Hills, 159, 160; River System, 160–167; Fisheries, 167; Long-stemmed Rice, 168; Lines of Drainage, 168; Canals, 168–172; Jungle Products, 172–176; Minerals, 176–179; *Feræ naturæ*, 179, 180; Population, Early Estimates, 180; The Census of 1872, its Agency and Results, 180, 181; Classification according to Sex, Religion, and Age, 181–183; Infirms, 183; Ethnical Division of the People, 183–186; Immigration and Emigration, 186–188; Aboriginal Tribes, 188–191; List of Hindu Castes, 191–197; Semi-Hinduized Aborigines, 197–200; Religious Division of the People, 201, 202; Town Population, 202, 203; List of Towns and Places of Historical Interest, 204–217; The Mutiny of 1857 in Sháhábád, 217–219; Village Institutions and Officials, 219–223; Material Condition of the People—Dress, Dwellings, Food, Amusements, &c., 223–229; Agriculture—List of Crops, 229; Soils, 229, 230; Rice Cultivation, 230–233; Other Cereals, 233, 234; Green Crops and Oil-seeds, 234, 235; Other Crops, 235–237; Indigo, 237, 238; Cultivated Area, Out-turn of Crops, &c., 238–240; Condition of the Peasantry, 240; Domestic Animals, 240; Agricultural Implements, 240, 241; Irrigating Machines, 241–243; Wages and Prices, 243–245; Weights and Measures, 245; Land Tenures, 245, 246; Landless Day-Labourers, 246, 247; Spare Land, 247; Rates of Rent, 247, 248; Manure, 248, 249; Irrigation, 249, 250; Rotation of Crops, 250; Natural Calamities, Blights, Floods, and Droughts, 250, 251; The Famine of 1866, 251–253; The Famine of 1873–74, 253, 254; Famine Warnings, 255; Foreign and Absentee Landholders, 255; Means of Communication—Roads, 255–257; Railways, 257; Manufactures, 257–263; Commerce and Trade, 263–269; Capital and Interest, 269, 270; Local Institutions, 270, 271; Revenue and Expenditure at different Periods, 271–274; Land-Tax, 275; Income-Tax, 275;

Civil and Criminal Courts, 275; Police and Jail Statistics, 275–280; Educational Statistics, 280–283; Postal Statistics, 283, 284; Administrative Divisions, 284, 286; List of Fiscal Divisions (*parganás*), 286, 287; Rainfall, 287; Endemics and Epidemics, 287, 288; Vital Statistics, 288, 289; General Conservancy, Town Sanitation, &c., 289; Charitable Dispensaries, 289–291; Geology, 291–294.
Shaikhs in Sháhábád, 202.
Sher Shah's mausoleum in Sháhábád, 206–208.
Shergarh, Ruins of, in Sháhábád, 212.
Sherghátí, town and *thánd* in Gayá, 31, 42, 53, 141.
Sherghátí, *parganá* in Gayá, 144.
Sinhá, town in Sháhábád, 202.
Siris, *parganá* in Gayá, 145.
Size of holdings. *See* Cultivators, Condition of.
Slavery in Gayá, 72, 73.
Snake-bite. *See* Deaths.
Soap, Manufacture of, in Sháhábád, 260, 261.
Soil of Gayá, 18; of Sháhábád, 229, 230.
Sonár caste, in Sháhábád, 194, 195.
Són bridge, 163.
Són canal, 22, 23, 168–172.
Són river, 19, 160–163.
Spare land. *See* Land.
Subdivisional Administration. *See* Administrative.
Sugar-cane cultivation in Gayá, 92, 93; in Sháhábád, 235, 236.
Sugar, Manufacture of, Sháhábád, 258.
Supáhí, town in Sháhábád, 203.
Súrá river, 166, 167.
Suráj Mandil, temple in Gayá, 64.
Surajpurá, town in Sháhábád, 203.

T

Tántí caste in Sháhábád, 196.
Tehta, village in Gayá, 57.
Temperature of Gayá, 146; of Sháhábád, 287.
Tenures. *See* Land.
Thánás of Gayá, 127; of Sháhábád, 275
Tikárí, town and *thánd* in Gayá, 31, 42, 50–53, 141.
Tillage, Gayá, Rice crops and cultivation, 82–84; other cereals, 84–86; green crops, 86; vegetables, 86, 87; fruit-trees, 87; fibres, 87; cotton, 87–89; oil-seeds, 89–91; opium, 91, 92; indigo, sugar-cane, *pán*, and chillies, 92–94; cultivated area, and out-turn of crops, 94, 95; implements, 96; rotation of crops, 105; manure and irrigation, 105–107; Sháhábád, List of crops, 229; soils, 229, 230; rice cultivation and crops, 230–232; other cereals, 233, 234; green crops, oil-seeds and vegetables, 234, 235; other crops, 235–237; indigo, 237, 238; cultivated area, out-turn of crops, &c., 238–240; implements, 240–243; manure and irrigation, 248–250; rotation of crops, 250.
Tilothú village in Sháhábád, 215, 216.
Towns, &c., in Gayá, 41–65.
Trade. *See* Commerce.
Tungi mart in Gayá, 62.

V

Vaccination in Gayá, 147.
Varieties of rice. *See* Rice.
Vegetables in Gayá, 86, 87; in Sháhábád, 235.
Village dues and cesses, Sháhábád, 221–223.
Villages, Number of, Gayá, 31; Sháhábád, 180, 182.
Village officials and institutions, Gayá, 69–73; Sháhábád, 219–223.
Village watch. *See* Police, Rural.
Vital statistics, Sháhábád, 288, 289.

W

Wages and prices, Gayá, 97, 98; Sháhábád, 243–245.
Wárisalíganj mart in Gayá, 61.
Waste land. *See* Land.
Wazírganj, village and mart in Gayá, 55.
Weights and Measures, Gayá, 98–100; Sháhábád, 245.
Wild Animals. *See Feræ Naturæ*, Loss of Life by. *See* Deaths.

PRINTED BY BALLANTYNE, HANSON AND CO.
EDINBURGH AND LONDON